

T H E
CRITICAL REVIEW.

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Travels in the Two Sicilies, by Henry Swinburne, Esq. in the Years 1777, 1778, 1779, and 1780. Vol. II. 4to. 1l. 1s. in Boards. Elmsly.

WE have now the pleasure to resume the narrative of this agreeable traveller, who, after his return from Puglia, devoted the cooler days of summer and autumn to excursions in the neighbourhood of Naples. This is a scene which has often been described by other authors; but every object receives fresh beauty from the imitative pencil of Mr. Swinburne. His first voyage was to the island of Capri, anciently called Capreae, about eighteen miles south of Naples, at the entrance of the gulf. Steep cliffs and grand masses of rock, he observes, gave it a wildness of feature which, as he approached, was gradually softened by patches of verdure, and clusters of white houses.

‘The landscape round the place of debarking, says he, is composed of various trees rich in luxuriant foliage, cottages raised on terraces, a smooth strand with busy groups of mariners, painted boats drawn on shore, or dancing on the surge, villas peeping through the grove, and, to complete the scene, bold rocks projecting into the bosom of the deep. On a ridge between two rugged eminences, which form the extremities of the island, and rear their shaggy summits to a tremendous height, I discovered the cupolas and buildings of the episcopal city; at a distance it had the appearance of a considerable place, on a nearer view it dwindled to a village.

‘From the town I followed an ancient causeway to the eastern summit of Capri, where cliffs of stupendous attitude overhang the channel that separates the island from Cape Campanella. Though my eyes had long been accustomed to vast, as well as charming prospects, yet the view from hence is so extensive, grand, and beautiful, that it was impossible to behold it without emotions of surprise and rapture: at one glance I took in a range of coast exceeding one hundred miles in length,

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reaching from Mondragone to Cape della Licosa. Within these bounds is comprised an assemblage of objects that few countries can boast of; before me lay several rich and populous islands; Naples, with all its hills and swarming suburbs, backed by the towering Appenine; Vesuvius pouring forth volumes of smoke; at its feet innumerable villages and verdant plains contrasted with purple lavas; immediately under me Minerva's Promontory advancing towards Capri, and dividing the Neapolitan bay from the semicircular basin of Salerno, at the bottom of which the sun-beams pointed out the white ruins of Pæstum.'

This island was polluted with the infamous pleasures of Tiberius Cæsar, who built upon it twelve villas, the ruins of some of which are yet to be seen. Vast numbers of stock-doves and quails are here intercepted in their annual flights, by means of nets laid across every break in the woods, or chasm in the hills. We are informed that eight years ago, in the month of May, forty-five thousand were taken in the course of one day.

Our author concludes his account of Capri with the following remark.

'This isle reunites such a variety of beauties and advantages, that it is a matter of wonder to me, why so few of our misanthropic countrymen resort to it; a man of an indolent philosophical cast would here be suited with a scene for meditation and solitary enjoyments; the temperature of the air, and the excellence of the fruits, would secure his health; and the delightful scenery around him would dispel his cares, and give an even cheerful flow to his spirits. An English gentleman of the name of Thorold, spent many years of his life here, at a charming retreat, which he had formed with every convenience the climate required, in one of the most agreeable situations upon the island. If I am not misinformed, he breathed his last, and was interred in this his favourite residence.'

The island of Ischia, formerly known by the names of Inarime, Arime, and Pithecusa, is likewise described by our author as a most desirable retreat. He observes, that for richness of soil, abundance of products, and beauty of situation, it may vie with the most celebrated spots on the face of the globe.

On the shore of Patria are some heaps of stones, the ruins of Liternum. This place was rendered venerable by the voluntary exile of Cornelius Scipio Africanus. About six miles eastward is the insulated rock, where stood the citadel of Cuma; the capital of a state which, as the traveller observes, ruled the seas before either Rome or Carthage were heard of.

'This rocky hill, says Mr. Swinburne, is the produce of an eruption, and hollowed into many spacious caverns, amongst
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which we look in vain for the grotto where the Cumaean sybil pronounced her oracles; that sanctuary was destroyed in the Gothic war. Agathias informs us, that it was scooped into the form of a temple, the roof of which served as a foundation for one of the principal towers of the fortress. When Narses invested the citadel, he caused this rocky cover to be cut through in several directions, and then propped up with beams; as soon as every thing was in readiness for the assault, the wood was set on fire. Upon the props being consumed, the rocks gave way, and brought the walls down headlong with them into the temple; and on these accumulated ruins the imperial troops entered the breach.'

On landing at the canal by which the lake Fusaro discharges its superfluous waters into the sea of Ischia, the traveller was shown some ruins, said to be those of the tomb of Caius Marius. At the foot of the shelving promontory of Miseno, are also the scattered ruins of a city of that name; and the remains of a theatre are very apparent. A fine fragment of the marble cornice is yet left, to bear testimony to the elegance with which it was decorated in the rich luxuriancy of the composite order. The channel where the fleet of Agrippa moored, has now, as Mr. Swinburne remarks, but one crazy cobble, stationed to ferry over travellers. He passed it to the Elyfian fields, which are bounded on the north side by a small eminence covered with vines. The surface of the bank is hollowed into numberless caves and places of sepulture; and an ancient way leads from the ferry towards Capua, between rows of monumental buildings, which, from being filled with the ashes of the dead, are now occupied by living peasants.

Under the lofty headlands of the celebrated Baiæ, the sands abound with fragments rolled from the ruins; and some men employ themselves in the summer in dragging the bottom of the sea with small baskets. They wash the sand in several waters, and seldom fail of bringing up a cornelian or medal that repays them for their time and labour. Near the foot of Monte Nuovo, we are informed that the subterraneous fires act with such immediate power, that even the sand at the bottom of the sea is intolerably heated.

This entertaining traveller afterwards conducts us to the lake of Avernus, which he describes both in its ancient and present state. He justly observes that the change of fortune in this and the Lucrine lake is singular.

'In the splendid days of imperial Rome, the Lucrine was the chosen spot for the brilliant parties of pleasure of a voluptuous court; they are described by Seneca as the highest refinement of extravagance and luxury; now a slimy bed of rushes covers the scattered pools of this once beautiful sheet of water,

and the dusky Avernus is now clear and serene, offering a most alluring surface and charming scene for similar amusements.'

The next object of our author's attention is Puzzuoli, which, in very remote times, was the arsenal and dock-yard of the Cumæans. The ruins of its ancient edifices are widely spread along the adjacent hills and shores. An amphitheatre still exists almost in its original state, with a great part of the temple of Serapis. The latter is square, environed with buildings for priests, and baths for votaries. In the centre remains a circular platform, ascended by four flights of steps, vases for fire, a central altar, rings for victims, and other appendages of sacrifice.

Among the relics of ancient grandeur in this neighbourhood is the Campanian way, paved with lava, and lined on each side with venerable towers, the repositories of the dead, which are richly adorned with stucco in the inside. This road was executed by the order of Domitian; and of all the monuments remaining of that emperor, is perhaps the most honourable to his memory. Not far hence lies the Solfatara, styled by the ancients the court of Vulcan; with the lake of Agnano, on the verge of which are the sweating stones of San Germano, and the celebrated grotta del Cane. A phenomenon observable in this lake is its perpetual bubbling, with respect to which Mr. Swinburne informs us that he has discovered an additional cause.

'I now, says he, passed down to the lake of Agnano, which exhibits true elegance of landscape, without any of the bold features of wild nature; its waters are unfavourable to fish, being covered in many places with sulphureous slime; all the flax that is gathered in the vicinage of Naples is brought to soak in this pool, under a weight of stones, till it be sufficiently soft for beating; a putrid smell, occasioned by its fermentation, encreases the natural unwholesomeness of the air, and is often sensibly felt even in the city of Naples. By order of the police no steeped flax can be carried through the streets except in the night-time; and even then, the effluvia are so strong that I have sometimes been waked by them: the flax produced near the lake is in the highest estimation. These waters are said to bubble incessantly from the fixed air forcing its way through them; but I could discern another cause of this bubbling in the continual leaping up of a large fish or tadpole. This singular creature has two fore-legs, a fish's head and tail, and frequently is found full of spawn; their motions are so swift and frequent, that if I had not caught them by putting a net suddenly into the water, I should never have discovered the cause of the bubbles.'

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The grand and variegated prospects which now presented themselves to the traveller, whilst he moved along the bay of Naples, can only be conceived by those who have viewed that magnificent and beautiful landscape. At length he arrived in the city, of which he gives a particular account.

Faithful and agreeable delineation are not the only qualities with which Mr. Swinburne gratifies the taste of his readers; for he joins the information of history to the remarks of the traveller; and occasionally enriches the narrative likewise with philosophical reflections; of which, in this part of the volume, we meet with the following instance.

‘From the slight mention made of Naples by ancient writers, we may infer that its inhabitants long lived in obscure tranquillity, a happy though not a glorious situation; for where no complaints are made, no disturbances heard of, peace and abundance may be supposed to reign. Great misfortunes as often as great successes raise nations to a rank in history that entitles them to the notice of posterity; victory and dominion did not, perhaps, procure to the Roman people a larger share of felicity than they would have tasted, had they remained the free but undistinguished possessors of their original confined territory; in that case their name would not have been pre-eminent in the history of the great revolutions of the world; but their blood would not have flowed in proscriptions, nor would their liberties have been trampled upon by emperors the most worthless of mankind. It is far from my intention to depreciate the value of generous ambition, and active spirit; on the contrary, I doubt whether any public prosperity can be lasting without military exertions: philosophical content and moderation may ensure to private men an uncommon proportion of that imperfect sum of happiness, which alone is within our contracted reach, but if they predominate long in national councils, will inevitably lull the state into pernicious apathy; every political body is so surrounded with rivals and enemies, and such is the necessity of motion in human affairs, that if they do not advance, they must retrograde. A people of philosophers, if such a one could be formed, must either sink rapidly into vicious indolence, ending in confusion and slavery, or very soon be reinvolved in the busy vortex of enterprize, which alone can preserve it from corruption.’

The account of Naples is succeeded by that of Caserta, and the most remarkable articles which have been discovered in the ruins of Herculaneum and Pompeii. The entrance of Pompeii is near the quadrangular barracks of the Roman cohorts that composed the garrison. A portico runs round the court supported by pillars of stone, covered with stucco and painted. The troops, our author observes, seem to have been accommodated with every convenience, and even luxury; for they

had both a theatre and an amphitheatre belonging to their quarters. From an inscription lately dug up, says Mr. Swinburne, I find that the Pompeians had places of public entertainment, not unlike the modern ones in the suburbs of London and Paris.

The number of workmen now employed in uncovering this city is very small, on account both of the satiety of antiquities, and the difficulty of finding proper spots for the reception of the rubbish. Many projects of subscriptions have been proposed for carrying on these labours with activity, but hitherto none of them has met with the royal approbation.

The traveller continued his journey by Nocera and Salerno to the ancient Pæstum, celebrated by the classic poets for its roses. The wild rose which now shoots up among the ruins, is of the small single damask kind, with a very high perfume; and our author was assured by a farmer on the spot, that it flowers both in spring and autumn. The ancient town-wall is almost entire, and incloses an area about three miles in circumference. The gates are placed in the centre of each side of the quadrangle, and a great street may yet be traced in a line from the north to the south gate. Nearest to the south-wall is a quadrilateral building with nine columns in each front, and eighteen on each side. But at a small distance towards the north is the most capital building, a temple of the kind called pseudodipteros, having six columns in the fronts, and fourteen on the sides. The pediments and entablatures are almost entire.

‘This, says our author, is one of the noblest monuments of antiquity we have left; though built in a style few modern architects will adopt, it may perhaps serve to inspire them with sublime ideas, and convince them how necessary to true grandeur in architecture are simplicity of plan, solidity in proportions, and greatness of the component members.’

We entirely join in opinion with Mr. Swinburne respecting the subsequent remarks.

‘Not many years are elapsed since Pæstum began to engage the attention of the literary world; the first publishers of its views inform us that an accidental visit of a painter to a town in the neighbourhood rescued these ruins from oblivion; but we are not therefore to suppose that Pæstum had remained unknown, buried deep in impervious forests, and hidden for ages from the sight of man; it certainly never was surrounded with wood; and between the walls and the sea, a bare sandy down reigns along the coast. The pillars of Pesto have long been, and are to this day, a landmark to sailors, and are seen, as I can witness, from every part of the extensive gulph of Salerno. I am sorry to destroy Mr. Brydone’s hopes that some magnificent

ficent heap of ruins will hereafter be discovered among the forests of Calabria; the situation of almost all its ancient Greek cities is ascertained; from my own knowlege, and the information of the natives, who are well acquainted with the recesses of their wildernesses, and by no means inattentive to the remains of antiquity, I may venture to affirm that there is not a shadow of probability that any discoveries of that kind can be made in Calabria. Pendofia and Tempfa are the only towns which antiquaries differ in placing, and neither of them was of such note, as to promise any very superb ruins, if by chance they should have remained concealed from all eyes to the present time.'

The traveller proceeds afterwards to the island of Sicily, his account of which is prefaced with a general history. Landing at Palermo he took the earliest opportunity of paying visits, and delivering the letters he had brought from Naples to the principal people of the Sicilian metropolis. Most of those recommendations had come from persons of such rank, and such connections with those they were addressed to, that Mr. Swinburne entertained the firmest confidence of meeting with an agreeable reception in a city renowned for its civility to foreigners; but in this expectation he was disappointed. No notice was taken of the letters he presented; no civilities shewn, nor a single invitation given him to break bread under a Sicilian roof. To this general coolness he only makes two exceptions: one was the learned antiquary prince Lancellotti, of Torremusa, who paid great attention to his recommendatory introduction; and the other, monsignor Severino, of Naples, archbishop of the united sees of Palermo and Montreale.

Our author informs us, that from the sea Palermo exhibits a most noble spectacle. Its extensive bay is confined by a circle of mountains of various elevations and forms. It is walled round in almost a circular shape, and divided into four parts by two streets which intersect each other at right angles. Palermo is crowded with statues of sovereigns and tutelar saints, but most of them done by unskilful hands. No considerable Greek or Roman antiquities now remain; and the smaller memorials of ancient grandeur which have been preserved, are collected in one museum, in the great college lately directed by the Jesuits.

Having traced the progress of this agreeable traveller to Sicily, we shall reserve a farther account of the work for a subsequent Review.

*A History of the English Law. Vol. II. By John Reeves, Esq.
(Concluded, from Vol. LIX. p. 439.)*

HAVING already given a cursory view of the principal changes expressly made in the law by the statutes of Richard II. Henry IV. and Henry V. we shall now proceed to mention the alterations tacitly introduced in the practice and construction of the law, during the same period.

Actions on the case became more common in Westminster-hall, and the limits of them were insensibly enlarged, so as to include not only the consequences of injuries actually committed, but to give damages for an injury sustained by the non-performance of any contract which the party ought to have completed. This was much to the advancement of justice, as no action of covenant could be maintained which was not grounded on a deed.

The criminal law continued nearly on the same footing as in Edward the Third's time. By the Year-book of the first of Henry the Fourth it appears, that the proceedings against a peer for capital offences were nearly the same as they are now.

While the kingdom was so divided into opposite parties, it is no wonder if many were convicted of treason without trial or examination. It is well for them who have lately pressed for reformation in all departments of state, that the law is somewhat altered from what it was when sir Thomas Haxey was condemned to die the death of a traitor, for having moved in the house of commons, that *economy* must be promoted at court; in order to which, he proposed that the court should not be so much frequented by bishops and ladies.

The commons, in the first of Henry IV. extorted a declaration from the lords, that they had a legislative authority in all statutes, grants, and subsidies.

The roll, however, was not always drawn up according to their instructions: upon which they remonstrated, in 2 Henry V. that as they were assentors as well as petitioners, statutes should be made according to the tenor of their petition, and not altered.

In the ensuing chapters we have cause to lament that Mr. Reeves did not pursue his former plan. In the reigns of Henry VI. and Edward IV. the common law received such improvements from the decisions in Westminster, that it may justly be called an æra in our legal history. The Year-books of these reigns are the mines from which lord Coke extracted great part of that treasure of learning, which he displayed to the world in his Commentary upon Littelton. All this matter is crowded into so short a compass, that any account we could

give of it would be but the abridgement of an abridgement, and we must refer our readers to the book itself. The character of Littleton seems to us to be drawn with much precision. We shall therefore insert it at length, as a more just and candid specimen of Mr. Reeves's *own* style and manner, than the *quotation* of a *quotation* from an old Year-book, which, as we before observed, has been already extracted, to assist the public in forming a judgment of the present work.

‘ Littleton was a judge of the common pleas, in the reign of Edward IV. and composed his book of *Tenures* for the use of his son, to whom it is addressed. It contains three books; the first upon estates, the second upon tenures and services (which two tended to explain more at large the principal subject of the old book of tenures), the third discourses of several incidents to tenures and estates. This little treatise has acquired more notice than any other book in the law; which is to be ascribed partly to the nature of the subject, and partly to the manner in which it is treated, and the great character of the writer when a judge.

‘ The learning of real property had, in the reign of Edward III. been cultivated with a minute attention: the period which had elapsed since that reign to the time when our author wrote, had produced many additions and modifications of it, till this branch had grown into a very refined system, constituting, in every respect, the most intricate part of our jurisprudence. These later determinations had rendered the old treatises of the law in a great degree obsolete. Bracton, though more full than any of the rest, being more ancient, afforded no light in that sort of questions which were now usually canvassed, and which had originated entirely since his time: still less was to be expected from Fleta, Britton, and the *Mirroure*, though of a later age. In this state of things, it was an undertaking much to be wished, that some one should explain, in a methodical way, the new learning that had arisen on the subject of tenures and estates. This our author has done, with a felicity which has placed him in a rank above all writers on the English law.

‘ If we enquire what is the excellence which has entitled the writer to so high a character, it will be found to be of a particular kind. It is not a beautiful arrangement of subject; not a remarkably apt division of his matter; not a strict adherence even to his own plan, by preserving a close connection between the matter and title of a chapter; in all which he is sometimes more defective than writers of inferior note. The excellence of Littleton seems to consist in the great depth of his matter, and simplicity of his manner; in a comprehensive way of thinking, and a happy method of explaining; with a certain significance and clearness of style, that is always plain yet expressive and satisfactory.

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‘ This author usually quotes no authority for what he advances: in this, however, he does not differ much from his contemporaries, who even in their arguments and opinions delivered in court, had not got into that practice of vouching authorities, which has obtained so much since. Whenever he has a point to handle which is not thoroughly settled, he generally states the different opinions on it, and then gives his own reasons for differing or agreeing with either: and where he does not deliver an opinion declaredly his own, the last is supposed to be that which he is inclined to adopt. This rational and candid way of treating every thing, added to the known abilities of the author, acquired him such confidence with posterity, that any thing out of Littleton has been taken upon that authority alone. Thus, the want of references, which at first might seem a want of authenticity, has in the end administered to the fame of this writer; as opinions, which otherwise might be vouched from an adjudged case, are now totally rested on the words of Littleton.

‘ The undiminished reputation which this author still possesses, is owing principally to the choice of his subject. The law of estates and tenures, as understood at the time of Littleton, is at this day the best introduction to the knowledge of real property; and, though great part of this volume is not now law, yet so intimately was the whole of this system connected, that what remains of tenures cannot be understood without a knowledge of what is abolished; and therefore the parts of Littleton which are now obsolete, are studied both with profit and pleasure. We may still say what the author pronounced of his work in another respect: “ Though certain things which are moved, and specified in the said book, are not altogether law, yet such things shall make thee more apt and able to understand and apprehend the arguments and reasons of the law.”

‘ Besides this, the law of tenures and estates has always been thought the most natural entrance into the study of the law in general; therefore this small volume became the first book which was put into the hands of the student; and while it was considered by practicers and the courts as a book of the highest authority, it was at the same time the institute to English jurisprudence. Lawyers gave their earliest and latest application to the text of Littleton; every section and sentence was weighed, and every proposition considered in all its consequences; it was translated, commented, and analysed; and every method contrived to gain a complete knowledge of its contents. Perhaps no book, in any science so confined as the municipal laws of any country must be, has more employed the labours of the learned and industrious. A writer, who was himself one of the greatest ornaments of the law, and whose name never appears greater, than when accompanied with that of our author, furnished the world with a very copious and minute commentary

tary on this book; in which he has carried his attention to the import of every word so far, as to make interesting remarks on his very *et ceteras*. The fame of Littleton has not been confined to this island. As the Norman lawyers made Glanville a model upon which to form their *coustumier*, and give system to their jurisprudence; so a modern writer of that country has lately made a learned comment on Littleton, as the best help towards illustrating their own customs and laws.'

The reign of Henry VII. is a great constitutional period; he wrested the power from the nobles, which at last fell to the people. But as our author avoids such discussions, the history of the law in his reign is not very interesting. The attention of the king was principally directed to criminal proceedings, and almost all offences were made *fineable*; a circumstance which strongly marks the ruling passion of this politic prince—the accumulation of wealth. That very technical part of the law, the doctrine of uses, was refined upon with greater subtlety, especially as, by a statute of Richard III. they had become connected with the law of entails. The support given by the courts to the action of ejectment, has in the end entirely precluded the use of real actions; which did not merit such neglect. They seem perfectly adapted to this end, and for the decision of the several questions which could arise concerning real property. The process was certainly tedious, and full of useless formalities; but this might easily have been remedied. The method of deciding upon real property is at present utterly unintelligible to all except lawyers, and has given an air of mystery to a profession which is grounded on common sense, and must be supported by it.

We here take leave of a work which, if it had been finished as it was designed, we should not have hesitated to have called a great one. We must express a hope, however, that Mr. Reeves will soon feel the insufficiency of these motives which tempted him to desert his original plan, and complete the History of the Law in a manner which may make us forget that it was ever given to the world unfinished. Not indeed that we wish, in any degree, to be understood as entertaining an unfavourable opinion of the present publication: on the contrary, however inferior it may be to that which the author promised in his outset both to himself and his readers, it is even as it now appears, a production of considerable importance. *More* perhaps might have been done (though if we had not been taught to expect, we should probably not have required *more*); yet this in justice ought not to derogate from the merit of what is performed. The young student, as well as the
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more experienced proficient in the law, may reap advantage from these volumes, where they will find a well-connected recital of all the ancient statutes, and an historical digest of all the fundamental doctrines contained in the treatises of our first law-writers, such as Glanville, Bracton, Fleta, Britton, and the *Mirroure of Magistrates*; authors, whose black-letter pages in barbarous Latin, bad English, and worse French, however venerable they may look, opportunely displayed upon a table, we believe to be neither so generally nor so attentively studied by modern lawyers as they deserve. The present attempt to render them more extensively known, entitles Mr. Reeves, in our estimation, to the thanks of all who wish well to the advancement of legal science. [Corresp.]

Sketch of a Tour into Derbyshire and Yorkshire, including Part of Buckingham, Warwick, Leicester, Nottingham, Northampton, Bedford, and Hertford—shires. By William Bray, F. A. S. 8vo. Second Edition, 6s. in Boards. White.

THE first edition of this Sketch, comprised in a half-crown pamphlet, has formerly been noticed in our Review*. The work is now so much extended as to form a moderate volume in large octavo. To give a regular detail of the narrative, would be to relate the author's progress and observations through the whole of the Tour: and though this might perhaps be no disagreeable task, it is such a one as must be precluded by the necessity of accommodating the limits of our Review to a variety of other subjects. In performing this Tour the author has proceeded by Buckingham, Banbury, Edge-hill, Warwick, Coventry, Leicester, Derby, Matlock, Buxton, Sheffield, Leeds, Rippon, and Akrig; whence he returned through the wilds of Yorkshire, called Craven, and by Mansfield, Nottingham, Northampton, Woburn, and St. Alban's.

For the gratification of such of our readers as are unacquainted with the beauties of Stowe, we shall lay before them our author's account of those gardens, in delineating which he has chiefly followed the description of the late Mr. Whately.

* In the front of the house, which stands on the brow of a gentle rise, is a considerable lawn, open to the water, beyond which are two elegant doric pavilions, placed in the boundary of the garden, but not marking it as such, though they correspond to each other; for, still further back, on a rising ground

* Crit. Rev. vol. xlv. p. 159.

without the inclosure, stands the Corinthian arch, which is seen in the approach.

' I shall not attempt to describe all the buildings, which are very numerous, but shall mention some of the principal scenes.

' On entering the garden, you are conducted to the left by the two Doric pavilions, from whence the magnificent front of the house is full in view. You pass by the side of the lake (which, with the basin, flows about ten acres) to a temple dedicated to Venus, looking full on the water; and over a lawn, up to the temple of Bacchus, to which you are led by a winding walk. This last building stands under cover of a wood of large trees. The lawn, which is extensive, is bounded by wood on each side, and slopes down to the water, on the opposite side of which is the very elegant temple of Venus, just mentioned, thrown into perspective, by being inclined a little from a front view. Over the tops of the surrounding wood is a view of the distant country, terminated by Brill-hill, near Oxford; and Quainton-hill, near Aylesbury.

' From hence you cross the lawn by the front of the house, which is nearly in the centre of the gardens, dividing them as it were into two parts. In the latter division, the tower of the parish church, bosomed in trees, the body of it wholly concealed from view, is one of the first things which strikes the eye, and you are uncertain whether it is more than one of the ornamental buildings. Passing by it you enter the Elysian fields, under a Doric arch, through which are seen, in perspective, a bridge, and a lodge in the form of a castle. The temple of Friendship is in sight; and within this spot are those of Ancient Virtue and of the British Worthies, adorned with busts of various eminent men, and inscriptions, mentioning their particular merits. Here is also a rostral column to the memory of captain Grenville, brother of the late earl, who was killed in that successful engagement with the French fleet in 1747, when Mr. Anson took the whole of the convoy. In the bottom runs a stream, which, with the variety and disposition of the trees dispersed over gentle inequalities of ground, make this a very lively and beautiful scene.

' Close to this is the Alder-grove, a deep recess in the thickest shade. The water, though really clear, is rendered of a dark blue colour by the over-hanging trees: the alders are of an uncommon size, white with age; and here are likewise some large and noble elms. At the end is a grotto, faced with flints and pebbles, in which the late earl sometimes supped. On such occasions this grove was illuminated with a great number of lamps, and his lordship, with a benevolence which did him honour, permitted the neighbourhood to share the pleasure of the evening with him and his company, the park gates being thrown open.

' The temple of Concord and Victory is a most noble building. In the front are six Ionic columns supporting a pediment filled

filled with bas-relief, the points of which are crowned with statues. On each side is a beautiful colonade of ten lofty pillars. The inside is adorned with medallions of those officers who did so much honor to their country, and under the auspices of his lordship's immortal relation, Mr. Pitt, carried its glory to so high a pitch in the war of 1755; a war most eminently distinguished by Concord and Victory. This temple stands on a gentle rise, and below it is a winding valley, the sides of which are adorned with groves and clumps of trees, and the open space is broken by single trees, of various forms. Some statues are interspersed. This valley was once flowed with water, but the springs not supplying a sufficient quantity, have been diverted, and it is now grass.

On the opposite side of this vale is the Lady's Temple, on an elevated spot, commanding the distant views. Below is a stream, over which is thrown a plain wooden bridge.

On another eminence, divided from this by a great dip, stands a large Gothic building, fitted up in that taste, and furnished with some very good painted glass.

'The Temple of Friendship is adorned with elegant marble busts of some whose friendship did real honour to the noble owner.'

In treating of Banbury, Mr. Bray observes that Puritans were always numerous in the town. 'Camden speaks of it as a place famous for cakes and ale; and when Holland translated his Britannia without his consent, he played him a trick: getting at the printer, he changed *cakes and ale*, into *cakes and zeal*, which alteration got Holland many enemies.'

The seat of lord Scarfdale, at Kedleston, affords our author a large subject for architectural description; but for an account of this magnificent building, as well as of Chatsworth, already well-known, and of Wentworth Castle, we must refer to the work; in which the reader will meet with an agreeable mixture of anecdote and topographical delineation, accompanied in some places with etchings.

The Life of Cervantes: together with Remarks on his Writings, by Mr. de Florian. Translated from the French by William Wallbeck. Small 8vo. 1s. Bew.

MR. Florian, we now use Mr. Wallbeck's words, will 'be found to have executed his task as translator very ably. And I think, when you have perused the Life of Cervantes and the remarks upon his writings, you will agree with me that the Frenchman has evinced no less good sense, than liberality and candour: and, if he is not quite a Rousseau or D'Alembert, he is a good writer, and no despicable critic.'

We have transcribed these words, because they are well fitted to characterise, this 'shadow of a shade,' the translation
from

from Florian. If we change the name, the fable will suit Mr. Wallbeck and his work. In the dedication to the count of Lemos, our author seems not to know the meaning of the Great Bernard; but we must transcribe the note, to make the deficiency more generally known.

What sort of a work the "Garden Calendar" was, its title explains: but, I confess, I am at a loss to guess what Saavedra means by "The Great Bernard;" and the more so because Mr. De Florian has not thought proper to canonize it. I suspect, however, that it refers to that well-known mountain, called "The Great Saint Bernard," on the confines of Switzerland and Piedmont; which is upwards of six thousand feet, perpendicular height, above the Lemman-lake, and is covered with eternal snow. If Saavedra ever visited this mountain, or beheld only from a distance its towering summit, well might he deem it worthy celebration.

If I am wrong in this conjectural elucidation, which I propose with great diffidence, I shall think myself particularly obliged to any body who will be at the pains of setting me right, through the channel of the Reviews, Gentleman's Magazine, or any other respectable periodical work. Possibly the Spanish edition of Cervantes's Life, which I have no opportunity of consulting, may of itself be sufficiently clear.

We have looked into the Life of Cervantes, in the splendid edition which is here mentioned, and perceive that, among the unfinished works, was one which they call *El Bernardo*; but we do not find the slightest information of its purport: and, at this time, we know not where to apply for more satisfactory information. Whatever the work was, it is probably lost.

The English reader is acquainted with Cervantes, as a satirist and a novel writer; but knows little of him as a dramatic author; so that we shall extract from this production the short account of his plays.

Whether the number of plays Cervantes wrote was twenty or thirty, is immaterial; for to judge of those which are lost by those which remain, we have no cause of regret. I have read through the eight he published with great attention; and not one of them is so much as tolerable. The ground plots are neither interesting in themselves, nor well wrought. We meet frequently with flashes of wit, but never with verisimilitude. Such are their general characteristics.

In the one which is entitled "*The Fortunate Lecher*," the hero, in the first act, is the greatest rascal in all Seville; in the second he is a Jacobine monk, at Mexico; and is a pattern of piety. He has frequent contests with the devil, upon the stage; and always comes off victorious. Called in to pray by a woman at the point of death; one who had led a very profligate life; father Crux (for so he is called) exhorts her to confess; which she, despairing of pardon, refuses to do. The zealous confessor, to save her from consequent impenitency, pro-

proposes to make an exchange with her,—his merits against her sins. The bargain is struck; and a contract signed in due form. The woman confesses, and expires: angels appear to take away her soul; and the devil comes to lay in his claim to the monk: who, to his astonishment, finds himself grown all over leprous. In the third act, he dies, and performs miracles.

‘Such is the plot of a play written by the author of “Don Quixote:” and perhaps the best play he ever wrote.’

As a specimen of the notes of the translator we shall extract that which this account has suggested.

‘What an eccentric genius Saavedra’s was! Who would think it possible that the composer of so fine a dramatic story, as “Don Quixote,” could so deviate from all manner of beauty and order; and pen so execrable a farce! If it had not been published by himself, there is but one circumstance by which we could have guessed it to have been his: that is the boldness with which he has lifted his satiric hand against the all-sufficient clergy. Not, probably, that it was done in so direct, and unqualified a manner, as these outlines of the comedy might lead us to suppose; but by covert satire; by irony, if not finely imagined, at least so happily expressed, that it would bear the construction of obsequiousness, or even adulation. The spies, else, of that infernal tribunal, called the Holy Inquisition, would certainly have reported Saavedra. And yet, how gross must have been the ignorance, how rank the stupidity of those times, not to have detected the burlesque of such a representation!

‘Taking the comedy in one sense, or rather one word of it, in (I fear) its only sense, literal or figurative, I wish that Cervantes had not been jesting; but had written it in good and sober earnest. The word which I advert to is “Crux;” which he has casually taken, for the confessor’s name. I do not affect to be over-righteous, (God—alas!—knows, how very, very far I am from that,) but I cannot, and who, that has the least sense of religion can, bear to see “the cross,”—that precious memorial of our redemption, applied as a fit name for a ludicrous character.

‘I marvel much, how that word slipped from Saavedra’s pen; unless through careless haste. From his head, or heart, assuredly it never came: for, if ever writer of a work of humour took pains to inculcate religion, it was the author of “Don Quixote.” There is not a chapter in the book that does not abound in religious and moral precepts. And the hero of the romance, whatever other extravagancies he is guilty of, never forgets his God. Acquitting Saavedra, which I certainly do, of any intention of blasphemy, I would not have fixed the reader’s attention upon it, but by way of hint to writers in general, to be exceedingly cautious in the use of words, the injudicious application of which may, centuries after their death, bring their religious character in question.’

An

An Essay on the Theory of the Production of Animal Heat, and on its Application in the Treatment of Cutaneous Eruptions, Inflammations, and some other Diseases. By Edward Rigby. 8vo. 4s. sewed. Johnson.

WE always attend on Mr. Rigby with pleasure; for we seldom separate from him without instruction. Even his mistakes are salutary lessons, and teach us to repress too great confidence in our own efforts. The work before us consists of two parts, which are more distinct than the author probably intended them to be; and if he fails in the one, yet as the other is not founded on, but rather loosely connected with it, the ruin will not be either general or fatal. The theory of animal heat has engaged the attention of many eminent philosophers; and, though each sees the oblivion into which his predecessors have fallen, the temptation is too strong to be resisted; the delusion too pleasing to be conquered. Like the fancied heroine of the Arabian Nights' Entertainments, though the daily brides had, each successive morning, been led to the scaffold, the honour of the contest, and the glimmering hopes of success, concurred to make her eager for the supreme dignity. Our readers will suppose, that our review of so many literary spectres hastening to condemnation, would give us no very favourable disposition towards Mr. Rigby's work, notwithstanding our avowed partiality for the author. Yet, as usual, we endeavoured to examine with caution, and determine with candour: as so many had wandered, one might now be right; and former errors might have contributed to direct a successor.

The last theory which had the smallest claim to the attention of the learned, was that of Mr. Crawford, which we reviewed in our forty-eighth Volume, page 181. The merit of the opinion rested on the evidence of the facts, and it cannot be expected that Reviewers should delay their accounts of experimental enquiries till they have ascertained the truth of the experiments. We applauded the author's industry, and waited for the result of other examinations. The principal work, in this line, was one by Mr. Morgan*, who, with great acuteness and precision, examined every part of the author's reasoning, and his separate facts. There was much reason to suppose, that Mr. Crawford had observed and reasoned with too great haste: perhaps the author may have thought the same; for we have yet heard no reply, nor has the theory been re-published. We have given this little sketch chiefly to ob-

* See Crit. Rev. vol. li. p. 212.

serve, that the principle on which Mr. Crawford began is probably well founded: his errors were undoubtedly numerous, and ought to have been again examined. If the distinction between absolute or latent, and sensible heat, be established, it will then be only necessary to enquire, whether the change which the blood undergoes in the course of circulation, can make any alteration in its capacity to retain heat. If this be true, and the change is such as to lessen the quantity of absolute heat, which there is great reason to believe, the foundation is clear. The superstructure may be just or erroneous; it may be rejected or retained; for enough will be established. But it is time to proceed to the work before us.

Mr. Rigby supposes that heat is a body, and therefore capable of entering, as an ingredient, into the composition of other bodies. The substances which are conveyed into the stomach abound with this ingredient; and he justly observes, that when its separation is the consequence of almost every decomposition with which we are acquainted, it is absurd to suppose, that heat should not escape during the decomposition of the substances containing it, in the stomach. Mr. Rigby employs his first section not only in proving his general conclusions, but in shewing how nature has attended to them in a variety of instances, and in what degree satiety and hunger, leanness and obesity, are connected with abundance or scarcity, with the more or less rapid escape of the heat which enters into the human system.

The great defect of every system on the subject of animal heat has been the want of observations, or rather of experiments, on the bodies of animals. The first circumstance, which seems to weaken the opinion of Mr. Rigby, is his supposing that there is one particular source of heat. If this were true, the stomach should be the warmest part, and the heat should gradually decrease till we arrive at the extremities. But, in the few experiments made on this subject, we find that this is not decidedly true. The mouth, the axilla, and the groin, raise the thermometer to the same height. The urine has no greater effect on it than a fistulous ulcer in the thigh; and, in a rabbit, the thermometer, placed between the muscles of the leg, was at the same point with one inserted into the abdomen. These facts certainly support that opinion, which attributes the heat to a power acting at the same time in every part of the system; and there are now two opinions of this kind, which deserve our attention; the one, that it proceeds from the energy of the nervous power; the other, which attributes it to the chemical change constantly going on in our fluids. If Mr. Rigby's opinion were true, it should be the best method

thod of lessening the heat, to evacuate the contents of the stomach and bowels; but this effect of laxatives and emetics is very inferior to that of bleeding, even in small quantities, which increases the power of the digestive organs. The heat is indeed increased after a full meal; but it is not felt in the stomach: those, whose heat is particularly increased by digestion, feel it rather in the palms of the hands, and soles of the feet. Indeed every circumstance seems to show, that the heat is rather the consequence of a general change in the system, and attended with all the symptoms which accompany it, when excited by a more external cause. Again: the heat of the body is almost constantly the same in all ages and sexes, though the diet is materially different; and the diet, if it be alimentary on the one hand, and excess be avoided on the other, is found to make little variation. These extremes would alter the subject by inducing disease, and we are now speaking of health. We need not, at this period, enlarge on the great difference in the chemical properties of substances really alimentary: the matter of heat has been so lately the subject of our experiments, that we cannot decide on its relation to our different foods; but, from its connection with phlogiston, we may suppose that its quantity must be very various, though its effects in producing heat are uniform. The subject of diseases would lead us too far; but we should find in fevers of different kinds, some very striking objections to the opinions of our author.

We have freely given the chief arguments which have induced us to reject Mr. Rigby's opinion; but we are induced, by his particular desire, to consider the first as one of the least important of his various sections: yet we ought to add, that it contains some new and some ingenious remarks. The utility of them is in a great degree diminished, by the author's adopting an error of Dr. Priestley, that the nutritious principle is phlogiston; for he ought to have observed only, that the most nutritious substances are phlogistic. In fact, phlogiston is so far from being the nutritious principle, that it more commonly and abundantly appears among the excrements. The bile is an highly animalised and phlogistic fluid; but its great use is rather to prepare the crude aliment for absorption, than to nourish: it is again rejected, perhaps still more highly phlogisticated. Mr. Rigby, however, soon proceeds to the application of his doctrine.

‘Whether the philosophical reader will admit the preceding theory of the production of animal heat to be probable or not, the foregoing facts are certainly sufficient to prove, that a considerable quantity of heat is constantly generated in the animal body, and that some of it has a constant tendency to pass off

by the surface; that the regular escape of this matter depends upon such various circumstances, that it must be liable to occasional interruptions, and that in consequence of these interruptions, the surface of the skin must be sometimes overcharged with heat.

'The effect of this accumulation of heat from within, if we may be allowed to consider the fact simply, must be precisely the same as if an extraordinary quantity of heat were to be applied to the skin from without; and which is well known to be as follows: a small degree of heat, and which is not long continued, excites only an increased sensibility in the part; if a larger quantity, or if longer continued, it occasions a sense of burning, the part becomes red, is inflamed, and tumefied, perhaps, by the simple expansive power of heat; and if still more be applied, the circulation in the cutis is obstructed, and a decomposition takes place, which is attended either with the vesication or exulceration of the part.'

In this instance, which we may consider as a specimen of our author's reasoning, we suspect a considerable mistake; it is very doubtful whether the heat produced on the surface is a primary or a secondary effect; or more strictly, whether it is a mere evacuation of a superabundant principle, or the consequence of a very different evacuation. We suspect it to be secondary, because we can excite it by raising inflammation, without primarily increasing the heat of the system; by the milky juice, for instance, of some very acrid plants applied in a quantity, which so far from confining the heat of the part, contributes to lessen it by evaporation. We can lessen it by causes which, according to the author's system, ought to increase it; because they do confine the heat, viz. by the application of dry powders in erysipelas, by using flannel linings to breeches worn in riding. The one prevents the spreading, by really absorbing the cause of the eruption, viz. the acrid serum; the other prevents excoriation, by absorbing the perspirable matter. In most of the eruptions, from attrition, the inflammation seems to be first excited; and Mr. Rigby knows that the secretion from inflamed glands is always viated, and very generally rendered highly acrid. There is one fact which, on this system, we are unable to explain, viz. the eruptions which arise on applying a cold cabbage leaf behind a child's ear.

But though Mr. Rigby seems, in our opinion, to have erred in the explanation of some phenomena, yet, in the more essential respects, his work is highly valuable and important. By diminishing the heat of the part, if the superabundant heat be really the cause of the eruption, we directly remove it; if it be only a concomitant symptom, all our powers employed

employed in lessening heat are also sedatives, and oppose inflammation. It is a pleasing reflection, therefore, that we can ultimately agree; and we think his condemnation of poultices, ointments, and other bad conductors of heat, perfectly just; for coolers are not only sedatives, but to prevent the dissipation of heat, if we do not by the same means obviate its other effects, increases the inflammation.

Yet, in some of the cutaneous eruptions of children, which have been preceded by sickness, head-ach, &c. coolers are certainly precarious remedies; and we wish that our intelligent author had added some cautions respecting them. With regard to the small-pox, and miliary fevers, we fully agree with him. Free cold air, in the measles, is of more doubtful authority, and our author seems to hesitate in recommending it; but we fully agree with him in the propriety of using a tepid bath, the heat of which is somewhat below the heat of the skin: we suppose about ninety-two or ninety-four degrees of Fahrenheit.

In erysipelas and scarlatina, we believe cold to be highly useful; but when either disease is violent, and attended with putrid fever, we should suspect the propriety of cold applications in any very great extent, lest we bring on gangrene. In smaller degrees, cold will be one of the most powerful means of preventing it; and we presume it will be always necessary to use free cold air.

In the elephantiasis, the application of cold is probably more doubtful, because it is never attended with any very great heat, and its cause seems to lie beyond the power of external medicine. Of its use in the scald-head, we think more favourably, and shall insert a case in which it succeeded completely. After describing the disease, Mr. Rigby observes,

‘The subject of heat, at this time, particularly engaging my attention, it occurred to me, that this complaint might, possibly, be in some measure produced by an accumulation of it; at least, whatever was the cause of it, it appeared very probable that the large and increasing scab which covered the diseased surface, retarded the cure, on the principle of its preventing the natural escape of heat, it being, evidently, of such a loose texture, as to be a very slow conductor of it. I resolved, therefore, immediately to try whether keeping the part constantly moist with wet rags would not relieve it, by favouring the escape of heat from it; but as whilst the thick crust was interposed between the surface of the head and the wet rag, its influence could but be felt in a very small degree; I previously removed the scab, by an ointment slightly impregnated with a decoction of cantharides, it being composed of the unguentum epispasticum of the Edinburgh dispensatory, and two

parts of axungia; and the surface being now perfectly exposed, and in a state of digestion, I immediately applied a piece of linen cloth, soaked in water, not quite so cold as the air was: the disagreeable smell was immediately removed by this, and the child appeared more comfortable. I recommended the rags to be constantly wetted as they became dry, but to be removed very seldom, that the air might not be brought too often in contact with it. For a while the part looked much better, and seemed disposed to heal, but it not being kept so constantly wet as I could have wished, from an apprehension that the plan was attended with some danger of giving the child cold, the scabs again formed, and I was a second time under the necessity of removing them by means of the stimulating ointment; after which I prevailed upon the mother to consent to its being more frequently wetted, and which being accordingly done, the good effects of it became manifest in a few days, as the discharge of matter was totally suppressed; and though there was something like a crust formed by the thickening of that which exuded the first two or three days after the ointment was used, yet it was perfectly dry, and scaled off by degrees, though slowly, leaving the surface of the head, in the course of some weeks, perfectly cicatrized; after which I still thought it right to continue the wet rags; and when the skin appeared to be whole, I even made the water, in which the linen was moistened, more volatile, by the addition of a little rectified spirit of wine.

In all instances of spreading ulcers with foetid discharges, Mr. Rigby advises the practitioner to prevent frequent exposure to the air. Scalds and burns produce inflammation of the same kind as erysipelas, and the serous discharge is always highly acrid: perhaps the water, besides repressing inflammation from its coldness, may also dilute the discharge. The bladders are directed only to be punctured, that the skin may unite by the first intention.

In a spreading ulcer, attended with extraordinary heat, cold water was highly useful; and Mr. Rigby entertains sanguine expectations of its future utility. He remarks, that it could not act by cleaning the wound, because the sore was covered, and the cloth continually wetted by a sponge; but, as in scalds, it may have diluted the discharge, and lessened its acrimony. In the hernia humoralis and intestinalis, the use of cold is better established. We fully agree with Mr. Rigby in wishing to make it more general. In the other diseases we are happy to coincide in opinion with our author, viz. the ophthalmia, local eruptions, excoriations and mortifications of the extremities. We have passed over the anthrax, merely to make some particular remarks on it. We are persuaded that it is less local than is generally supposed; and seems to consist in a general stagnation of the mucus in the mucous follicles of the

the surface. Where these are more numerous, or where the fluids are subject to any particular interruption, the swelling and inflammation increases; and, as this obstruction occurs in old people, and those who are fat and have led indolent lives, the inflammation soon proceeds to gangrene. We are well convinced, therefore, that in the early stages, cold must be a powerful remedy; in the later ones, it is doubtful. We shall not at present enlarge on the foundation of our opinion; but would only recommend an examination of the mucous glands, in those affected with the true anthrax.

The author concludes with some remarks on the scurvy and obesity. The former is, he thinks, owing to a deficiency in the heat, the latter to its excess. In the scurvy, he has clearly shown that some of the causes are those which either prevent the production of heat, or accelerate its escape; but he has not shown that either is the primary or only effect. The theory of obesity would lead us too far. In the neighbourhood of Blackfriars, we were once present at a considerable contest relating to the width of the bridge; many arguments were used by the different opponents, and the dispute might have been long protracted, if one of the company had not stepped out and measured it. We shall not, therefore, extend our article on this subject, but recommend only the actual application of the thermometer. The highest healthy heat that we have ever observed was 99° ; but the person was remarkably thin. This, however, might have been from a peculiar constitution.

Mr. Rigby will excuse our particular and free examination of his work. It is not always that we proceed so far; but it is not always that we meet with works so deserving of our attention.

An Historical and Chronological View of Roman Law. With Notes and Illustrations. By Alexander C. Schömburg, M. A. 8vo. 3s. 6d. in Boards. Rivington.

THAT the Roman Law, escaping from the fury of the Goths, and the commotions which afterwards destroyed the Eastern empire, should become the guide of the victors, and the foundation of the jurisprudence of many modern nations, has been attributed to the blind admiration which we usually entertain for every thing related to that vast empire. That the Goths, when rule was necessary, should have assumed laws already formed, or altered only in compliance with their most favoured customs, is easily understood: a fierce untutored nation could

more easily conquer, than govern an empire; and perhaps a less complete system might have received the same distinction. In more modern periods, a blind admiration may have contributed to recommend these laws to the nations of Europe; but the examination of successive ages would have removed the veil, and we should have no longer admired, what we had found remarkably defective. The continuance of the regard, therefore, which the Roman Law has enjoyed, must be considered as a debt due to its intrinsic merit; and, while the customs and polity of Rome continue objects of attention, while its language and its authors contribute to our instruction and entertainment, so long its laws will be remembered, were they not the foundation of our civil code.

It may be reasonably asked, from what sources the Roman law drew its numerous advantages: we must answer in the words of our very learned and able author.

‘What was figuratively said in praise of the Socratic school, that its venerable founder “had brought Philosophy down from heaven and introduced her into human society,” may perhaps with stricter truth be pronounced of those who first thought of applying the speculative wisdom of ancient Greece to political and forensic purposes. This was in the happiest manner effected by the Roman lawyers. For by constantly recurring to this source for principles of equity, to regulate the morals and direct the actions of their fellow-citizens, they laid the foundation of that intimate union, which in process of time took place between philosophy and legislation. They conducted her from the porch to the forum, delivered into her hands the sword of justice, and gradually reconciled her to the business and bustle of public life.’

We are well aware that some sceptics in modern times have endeavoured to show, that no formal embassy was ever sent to Greece for the purpose of obtaining those laws, which were afterwards styled the laws of the Twelve Tables. Mr. Schomberg has reserved this subject for his notes; and we think enough has been said to confuse the subject, not to elucidate it. The author of the three essays in the twelfth volume of *Memoirs of the Academy of Inscriptions*, Mr. Bonamy, has certainly rendered the embassy doubtful; but there are many authorities which incontestibly trace the Roman law to its origin in Greece, that country which, in the words of Pliny, ‘did not receive laws from their victors, but granted them, at their request.’ There are indeed many circumstances in the original history of this event, which may be styled legendary; and the whole seems to have been in a great degree obscured, by the conceits of subsequent civilians.

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As the source was clear, the water was not contaminated by subsequent impurities.

It should be observed also that the materials which compose this system were neither hastily collected nor rashly arranged. The foundation of the fabric was coeval with that of the city itself, but the superstructure required the labour of more than twelve centuries to complete it. In other words it was "the result of long attention and sober deliberation; conducted by lawgivers of great temper and philosophy; planned upon the fairest and most rational principles of humanity; shaped and moulded by comparative schemes of polity; matured by long experience; and lastly (by a revolution full of equity) as it was formed upon the best models of antiquity, so has it been honoured, illustrated, and copied by many states and people that followed after."

In this Chronological View of the Roman Law, our ingenious author examines the foundation, and traces the additional superstructure, as occasionally raised, under its different titles. The whole is explained with great clearness and precision: in one or two instances, we own we suspected him of haste and inaccuracy; but the more closely he was examined, his accuracy was more evident. In this part of his work he illustrates the origin and progress of the laws of regal, consular, and imperial Rome, and marks their various stages of revolution and reform, during a period of more than twelve centuries. He purposes, in a second part, to relate the history of the revival of the Roman law, its connection with the feudal and canon law, its character and influence in the different courts and academies of Europe, together with the lives and writings of its most eminent professors.

From a Chronological History, it is not easy to select any part which will be agreeable or interesting to the reader; but more than one half of the volume consists of illustrations. These then, which are rather independent essays, arising from the subject, we shall next examine.

The first note is on the celebrated law of the Twelve Tables, and in it, the author has paid some attention to the system of the French academicians. He thinks that no more can be reasonably inferred from the three dissertations of monsieur Bonamy, than that the Twelve Tables did not consist merely of Grecian laws. Mr. Schomberg has not cited all the authorities which may be brought in support of his system; for this would require a volume, and the subject may now be supposed uninteresting. He mentions two common errors, chiefly to confute them; one, that these Laws were not written in verse; the other, that Cicero's work, '*de Legibus*,' was not intend-

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ed merely as a commentary on them. The first rested on the use of the word *carmen*, which was variously applied; the other is contradicted by Cicero himself.

The second note is on some distinguished professors of the civil law at Rome. Mr. Schomberg very properly notices the Mucian family, and a few others. Cicero, notwithstanding some objections, was far from being indifferent, in our author's opinion, to the more confined study of the civil law; and successfully cultivated juridical learning. He certainly, in the whole course of his studies, or in his subsequent practice, did not confine himself to this science; but it is highly probable, that he was no mean proficient. He was a learned and acute lawyer; but he was also a vigilant magistrate, and an able philosopher. It is remarkable, that the Roman lawyers always mixed somewhat of the prevailing philosophy and their peculiar sects in their decisions. That of Zeno was the most prevalent; and, as our author justly observes, in his third note, that it almost excluded the Academic and Peripatetic philosophy from that line. The philosophy of the Porch was indeed more strict in its language, and more precise in its explanation and use of words, than that of the schools, so that we should feel its influence in that science, where the greatest exactness of language is necessary. This explanation is highly satisfactory, though their system not only allowed of, but enjoined public employments: to apply philosophy to public business was their favourite position. We entirely agree with our author, that a minute enquiry into the Stoicism of the civil law, would be an entertaining and curious work.

The fourth essay is on the meaning of the word *prætor*, whose decisions made a great part of the ancient jurisprudence. We shall select a part of this note, because it is highly useful; and by the inattention of some authors to the distinction which it contains, much confusion has arisen.

"If there be any truth in lord Bacon's maxim, "as that law is ever the best which leaves least to the breast of the judge, so is that judge the best who leaves least to himself," the Cornelian law, which made the annual edict of the prætor immutable, must be considered as an excellent institution. It is no uncommon thing to confound this annual perpetual edict (if I may use the expression), with the perpetual edict of Julian, or, as it is frequently called, of Adrian. Gravina's distinction is worth attending to. "The prætor's edict (says he), as regulated by the Cornelian law, was called perpetual, because by that law the prætor was bound to adhere without variation during the year of his office to the rules he had laid down when he first entered upon it: but in the following year these rules were not considered as binding upon his successor, unless he chose

voluntarily to adopt them. Adrian's edict was called perpetual because it was not left to the will of any prætor to adopt or reject it, but was necessarily transferred together with the office, and was regarded by each succeeding magistrate as a code of invariable and perpetual authority *."

The next object of attention is the high priesthood, which was an office of too much importance to be trusted in any other than imperial hands. One of its numerous privileges was the presidency of the sacred college, the repository of the *jus pontificium*, whose business related principally to adoptions, marriages, testaments, burials, oaths, vows, consecrations, digesting the annals, regulating the calendar, appointing the *dies fasti* and *nefasti*, and adjusting the forms of juridical proceedings.

The *lex regia*, which was first employed as a term in the age of the Antonines, but in reality was exercised without any appropriated title many years before, induces our author to speak of Augustus, and the means by which he acquired the various powers, usually lodged in the hands of the senate. The following remarks show the judgment of the author, and his political knowledge of that period.

"Perhaps the government of Rome, during the last years of Augustus, may be considered as something analogous to that of England, at the beginning of the seventeenth century, a simple and unmixed monarchy, whose popular assemblies were thought to form only the ornament of the fabric without being in any degree essential to its existence. At least this seems to have been a prevailing idea among the best writers of those times, who describe it as "a prerogative government, where book law in most cases yielded to *lex loquens*, and where whatever was done by the king, with the advice of his privy council, was looked upon as done in fact by the king's absolute power." A very striking description of the principal features of Roman polity, particularly of those new arrangements which had taken place under Augustus, between the senate, the emperor, and the council. There is therefore a manifest inconsistency in those writers who attempt to describe the constitution of the Roman state as immaterially affected by this revolution. They tell us that the image of the old republic is very discernible in the person of the emperor; that as he did not profess to be,

* De Ortu, &c. cap. 38. The use of the word *perpetuum* in the sense in which it is here applied in the former case is not uncommon in the best writers. Cicero, more than once, has *oratio perpetua*. Cæsar, *De Bello Gallico*. lib. 7. cap. 57. *Palus perpetua*. And Terence in the *Hecyra*, act 1. scen. 2. v. 12. makes Philorus say

"*Biennium ibi perpetuum misera illum tuli.*"

In all these instances it signifies uninterrupted continuation, within certain bounds.

neither

neither in fact ought he to be, considered as absolute sovereign of that mighty empire; that he held only a temporary, delegated power, which could be at pleasure resumed by those from whom he had received it, and that his power did not consist in his single will and authority as supreme, but was composed of the various species of duties and prerogatives annexed to the different offices in the republic, which instead of being separately exercised as formerly, were then united in the person of the emperor. But surely this very circumstance is sufficient to prove to us what was the nature and extent of his authority, and to convince us that (however artfully glossed over) the power of Augustus was as absolute and extensive as any which the most ambitious of his successors ever enjoyed. The following remark of lord Shaftesbury places this subject in so true a light, and is expressed with so much elegance, that I shall make no apology for subjoining it at length. It was the friendship of Mæcenas, which turned a prince, naturally cruel and barbarous, to the love and courtship of the Muses. These tutoresses formed in their royal pupil a new nature. They taught him how to charm mankind. They were more to him than his arms or military virtue; and, more than Fortune herself, assisted him in his greatness, and made his usurped dominion so enchanting to the world that it could see without regret its chains of bondage firmly rivetted. The corrupting sweets of such a poisonous government were not indeed long lived. The bitter soon succeeded: and in the issue, the world was forced to bear with patience those natural and genuine tyrants who succeeded to this spacious machine of arbitrary and universal power."

The next note is chiefly on the difference between the laws of the eastern and western empire. Those of the latter, in the most dissolute reigns, are founded on equity, and expressed with an elegant precision. This was owing to the emperor's trusting the legislative power to the civilians and council, who happily were either less subject to temptation, or better enabled to resist the general depravity.

The eighth note is a learned account of the different seminaries for teaching legal knowledge, and the disciplines observed in them. A great part of this note is new, and the whole is clear and well arranged. It has afforded us much instruction; and we think that the author might enlarge this outline with great advantage.

The ninth is on the language of the law about, and after, the age of the Antonines, when it was refined with singular care; for it still retained some of its stiffness, and the rust of antiquity. This note contains also some account of those celebrated civilians Papinian, Paulus, and Ulpian.

The next subject is on the fate of the civil law after the Gothic conquest. Our author supposes that it neither prevailed

vailed in its original purity, nor was quite lost : it more probably was gradually intermixed with the laws of the victors, and lost its value in proportion as it was contaminated by barbarous customs.

* From the whole of what has been advanced, the following conclusions may, I think, be drawn with a tolerable degree of certainty. That during the fifth century, and prior to the existence of any written code among the barbarians, the Roman laws were generally admitted and considered by them as of very high authority : that they differed from the national institutions which the invaders brought with them into their new settlements, in having an absolute and universal influence, whereas the Gothic laws were merely conditional, and confined to some particular districts : that in consequence of those revolutions which happened in the sixth century, particularly the introduction of the Salic, Ripuarian, and Visigothic codes, the laws of Theodosius lost much of their authority, though the use of them was still permitted to the subjects of the empire dwelling in the provinces ; and even the Goths themselves would frequently appeal to them, in preference to all other foreign laws, on points where their own were silent or indecisive : and that, notwithstanding the strong prohibitions under which they latterly appear to have laboured, it can scarcely be asserted that they were ever thoroughly extinguished ; since the Gothic legislators, aware of their extraordinary excellence, transferred to large a portion of them into their own compilations, that they effectually preserved the spirit of the Roman law, though they debased its form, and nominally denied its authority.

The next note is on the temporary restitution of law and letters under Theodoric, and includes a slight sketch of his life. The two last contain some account of the decline of the Justinian code, its loss, and subsequent recovery ; but our article is too far extended to enable us to enlarge on the subject.

We need scarcely add, that we think this a valuable compendium of the Roman law ; it displays the elegance of the scholar, with the accuracy of the lawyer : we shall receive with pleasure the second part of the work.

Letters on the Elements of Botany. Addressed to a Lady. By the celebrated J. J. Rousseau. Translated into English, with Notes, and Twenty-four additional Letters, fully explaining the System of Linnaeus. By Thomas Martyn, B. D. 8vo. 7s. in Boards. White.

EVERY one who teaches, and every one who endeavours to study botany, will feel the want of an elementary treatise. The common elements are little more than nomenclatures, and the

the learner, who wishes to attain a science, finds himself in a labyrinth of words, of which he cannot see the end, or discern the use: Rousseau followed a different plan; and many lecturers pursue one, which resembles it. They begin with showing and examining the great families, or those natural classes, which the untutored observer could not fail of forming from the most superficial view.

‘What books can you recommend, that may enable me to acquire a competent knowledge of botany? is a question that has frequently been asked me. To the learned I can readily answer, the works of Linnæus alone will furnish you with all the knowledge you have occasion for, or if they are deficient in any point, will refer you to other authors, where you may have every satisfaction that books can give you. But I am not very solicitous to relieve these learned gentlemen from their embarrassment; they have resources enough, and know how to help themselves. As to the unlearned, if I were to send them to the translations of Linnæus’s works, they would only find themselves bewildered in an inextricable labyrinth of unintelligible terms, and would only reap disgust from a study that is perhaps more capable of affording pleasure than any other. If I were to bid them sit down, and study their grammar regularly; so dry and forbidding an outset might discourage the greater number; and few would enter the temple through a vestibule of so unpromising an appearance. A language however must be acquired; but then it may be done gradually; and the tedium of it may in some measure be relieved by carrying on at the same time a study of facts, and the philosophy of nature. This seems to have been Rousseau’s idea, and I have endeavoured not to lose sight of it, in my continuation of his eight ingenious letters.’

These were the objects of Rousseau and his continuator, and they have attained them with great success. The elements of the science are explained with clearness and simplicity; the terms are so judiciously scattered, that they are learned with ease, while the student acquires information in the science itself; and the language, free and unembarrassed by affected or injudicious ornament, is raised above didactic dulness, by the addition of pleasing circumstances, not foreign to the subject. The system of Linnæus is considered as floral only; and we have not the slightest hint of the sexual distinctions: the words *andria*, and *gynia*, are supposed to refer to the parts of a flower, not to the organs of an animated being. We need not add, that this mode of explanation meets with our fullest approbation; not that we oppose the sexual system, but because it has no connection with the elements, and cannot always be explained with propriety.

The

The translation from Rousseau is executed with peculiar neatness, and the notes are intended to correct some mistakes, or to explain what may not appear clear. The eight Letters of this author extend only to the great families, with an Introduction, containing an exact, and, with the assistance of Mr. Martyn's notes, a correct history of botany. We shall select a part from Mr. Rousseau, which gives a proper view of his own plan.

‘ I comprehend, (*comprehend* is not the best word in this situation) that you may not be pleased at taking so much pains, without knowing the names of the plants which you examine. But I own fairly, that it did not enter into my plan, to spare you that little chagrin. It is pretended that botany is merely a science of words, which only exercises the memory, and teaches the names of plants. For my part, I know not any reasonable study, which is a mere science of words; and to which of these shall we give the name of botanist, to him who has a name or a phrase ready when he sees a plant, but without knowing any thing of its structure; or to him, who being well acquainted with this structure, is ignorant nevertheless of the arbitrary name which the plant has in this or that country? If we give our children nothing but an amusing employment, we lose the best half of our design, which is, at the same time that we amuse them, to exercise their understandings, and to accustom them to attention. Before we teach them to name what they see, let us begin by teaching them how to see. This science, which is forgot in all sorts of education, should make the most important part of it. I can never repeat it often enough, teach them not to pay themselves in words, nor to think they know any thing of what is merely laid up in their memory.

‘ However, not to play the rogue with you too much, I give you the names of some plants, with which you may easily verify my descriptions, by causing them to be shown you. For instance, if you cannot find a white dead-nettle, when you are reading the analysis of the labiate or ringent flowers; you have nothing to do but to send to an herborist for it fresh gathered, to apply my description to the flower, and then having examined the other parts of the plant, in the manner which I shall hereafter point out, you will be infinitely better acquainted with the white dead-nettle, than the herborist who furnished you with it will ever be during his whole life; in a little time however we shall learn how to do without the herborist: but first we must finish the examination of our tribes; and now I come to the fifth, which at this time is in full fructification.’

The tribes of plants, examined by Rousseau, are the Liliaceous, the Cruciform, Papilionaceous, Labiate, Ringent, Personate, and Umbellate, the compound, the fruit-trees, or the Ico-

Icosandria of Linnæus. The last letter is on the method of preparing a hortus siccus.

Mr. Martyn, in the same familiar manner, examines the different classes and orders of Linnæus; so that a person must be very dull who, with this book only in his hand, cannot conquer a science, whose aspect is at first rugged and deformed, but whose very deformities will be found of the greatest use, and contribute to the pleasure which it is so capable of affording.

We shall take a specimen of our author's manner, with little choice, for there is little reason for a preference. We open at the Hexandria Monogynia, chiefly composed of the lily tribe; and we shall take that part of it which relates to some well-known flowers. We need scarcely observe, since it will be sufficiently obvious, that in our author's familiar, we had almost said careless, manner, there is a precision, which would add a credit to the most distinguished botanist. We have formerly remarked that a man of real science is seldom found loose and incorrect, in his lightest moments.

'The tulip and some others which I shall now present to you, agree with the lily in having naked, unprotected corols. The tulip, unbounded in the variety of colour, in the cultivated state of its gaudy flowers, has an inferior bell-shaped corol of six petals; and no style, but only a triangular stigma, sitting close to a long, prismatic germ. The species is distinguished by its short lance-shaped leaves, and its upright flowers, from the Italian tulip, whose flowers nod a little, have longer and narrower lance-shaped leaves, yellow corols never varying in colour, ending in acute points, and having a sweet scent. The common colour of the eastern tulip, in a state of nature, is red. This, when broken into stripes by culture, has obtained the imaginary value of a hundred ducats for a single root, among the Dutch florists.

'How different is the sweet, the elegantly-modest lily of the vale, from the flaunting beauty of the tulip! the pure, bell-shaped corol, is divided at top into six segments, which are bent back a little: and the seed-vessel is not a capsule, as in most of this class, but a berry, divided however into three cells, in each of which is lodged one seed: this berry, before it ripens, is spotted. I doubt not but that you have often searched for it in vain, because this plant seldom produces its fruit: the reason is, that it runs very much at the root, and increases so much that way, as almost entirely to forget the other. I have seen large tracts covered with it, in the remote recesses of woods, without a single berry; and the way to obtain them, is to imprison the plant within the narrow circuit of a pot, when by preventing it from running at the root, it will take to increasing by the red berry. This species is distinguished from

Solo-

Solomon's-seal, and others of the genus, by the flowers growing on a scape or naked stalk; it has only two leaves, which take their rise immediately from the root.

'The hyacinth is one of the most favoured plants of the florists. In the natural state, wherein you seldom see it, the corol is single, and cut into six segments; and there are three pores or glands, at the top of the germ, exuding honey. The species from whence all the fine varieties take their rise, has the corols funnel-shaped, divided half-way into six segments, and swelling out at bottom. This must not be confounded with the wild hyacinth or blue-bells of the European woods, which has longer, narrower flowers, not swelling at bottom, but rolled back at their tips; the bunch of flowers is also longer, and the top of it bends downwards. This is frequently found with white corols.'

We congratulate the English botanist on this valuable guide, which, with the Litchfield translation of Linnæus' System, will facilitate his access to this delightful kingdom. But we protest, with our author, against these Letters being read in an easy chair at home; they can be of no use but to those who have a plant in their hands.

'Botany is not to be learnt in the closet; you must go forth into the garden or the fields, and there become familiar with Nature herself; with that beauty, order, regularity, and inexhaustible variety which is to be found in the structure of vegetables; and that wonderful fitness to its end, which we perceive in every work of creation, when our limited understandings, and partial observations, give us a just view of it.'

An Attempt towards an improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets. By William Newcome, D. D. Bishop of Waterford. 4to. 10s. 6d. sewed. Robinson.

AN endeavour to elucidate the twelve minor prophets is no less arduous than commendable, as they are generally allowed to be the most obscure part of the Hebrew Scriptures. The learned author briefly states the nature of those difficulties, and then enumerates the peculiar advantages which now offer themselves to the patient investigator towards ascertaining their sense, and understanding their allusions. He particularly mentions Dr. Kennicott's Collation of Hebrew MSS. as eminently useful, and 'forming an invaluable accession to all external helps.' Like bishop Lowth, in his translation of Isaiah, he has given a metrical form to his version on the supposition of its concordance with the poetical arrangement of the original. Like him, he seldom enters into any laboured

disquisitions concerning the scope and tendency of particular predictions, but chiefly confines himself to the faithful representation of the prophet's words—that most necessary basis for the illustrations and expositions of future commentators. His purport, likewise, after that judicious divine's example, seems to be, not only to render the meaning in a literal manner, but to preserve the form of construction, the peculiar turn and cast of the original, as far as the nature of our language will allow. And, in general, as Addison has observed, 'the Hebrew idioms run into the English tongue with a particular grace and beauty, and give force and energy to our expressions.'

One design, says the author, of engaging in the present arduous province was to recommend, and, in a small degree, to facilitate, an improved English version of the scriptures; than which nothing could be more beneficial to the cause of religion, or more honourable to the reign and age in which it was patronised and executed. The reasons for its expediency are, the mistakes, imperfections, and many invincible obscurities of our present version; the accession of various helps since the execution of that work; the advanced state of learning; and our emancipation from slavery to the Masoretic points, and to the Hebrew text as absolutely uncorrupt.

He then subjoins some directions how the plan for a uniform translation should be adjusted, and lays down various rules, to the number of fifteen, as necessary to be adopted in such an undertaking: these rules are elucidated by explanatory observations; and we do not apprehend that any exceptions can be possibly made against them. The accomplishment of the twelfth indeed, is, we believe, in the opinion of many, more to be wished than expected,—'The critical sense of passages should be considered, and not the opinions of any denomination of Christians whatever. The translators should be philologists, and not controversialists.' We will, however, hope the best, and gladly subscribe our testimony to the author's candour in this passage, as we do to his ingenuity and soundness of judgment in others. In these rules he obviates some objections that might be made against the undertaking; and shews, as indeed the present performance sufficiently evinces, that if they are properly adhered to,

'A new version would be as simple, natural, and majestic, as beautiful, affecting, and sublime, as that in present use; with the additional recommendation of being more pure, exact, and intelligible. It is true, that nothing of this kind can be undertaken without temporary offence to the prejudiced and ignorant. But the opinion of these will soon be outweighed by the judgment of the reasonable and well-informed. The real

question

question amounts to this; whether we shall supply Christian readers and Christian congregations with new means of instruction and pleasure, by enabling them to understand their bible better: and let all who can promote a work of such moment, consider this question with due seriousness and attention.

To give some general idea of the manner in which the author has executed his undertaking, we shall select the third chapter of Habakkuk, with notes on the six first verses annexed. The noble and animated address to the Almighty, which it contains, is scarcely inferior, in point of sublimity, to any passage in the royal psalmist; it is conceived, indeed, much in his manner; and a German commentator thus roundly asserts it to have been written in imitation of him. * *Hæc oratio scripta fuit ad imitationem odarum Davidicarum: quod testantur voces in ea repertæ, odis illis peculiare; ut sunt* † *Sigionoth*, v. 1. *Selah*, v. 3. *Lamenassea*, v. 19. *Neginoth* in eodem versa.

1 [A Prayer of Habakkuk the Prophet upon Shigionoth.]

2 O Jehovah, I have heard thy † speech;

I have

‘ 1. A prayer—] The title seems a Jewish annotation of a later age: and the insertion of it interrupts the connection.

‘ —Shigionoth] The word is probably derived from the Syr. שִׁיגוֹן, *mutavit, variavit*: and thus may denote a musical instrument of great compass, with which the Jews accompanied this piece of poetry.

‘ 2. —thy speech] Which thou hast communicated to me: c. i. 5—II. ii. 4—20. See Obad. i. 1.

‘ —thy work] I have been struck with fear, because of the judgments denounced against Judah and Jerusalem: c. i. 5—II. ii. 4, 5, 8, 17. One MS. reads בַּפְעֹלָךְ, *because of thy work*.

“Jehovah, I have seen thy work.” Dr. Wheeler. He places רָאִיתִי over *seen*. ὁ. have κατενόησα: and in MS. Pachom. and ed. Ald. we find Κυρίε, κατενόησα.

‘ —approach] Cappellus prefers the reading of ὁ. and Aquila: ἐν τῷ ἐγγίζειν, ἐν τῷ παρῆναι: בִּקְרִיב.

‘ —thou hast shewn it] Cappellus ingeniously conjectures הוֹדִינוּ, *shew it*. I prefer הוֹדִינוּ, thou hast shewn it. ὁ. have ὤμω, which word represents חֵיוֹת. One MS. has at present הוֹדִינוּ, another perhaps הוֹדִינוּ, another חֵיוֹת, which reading Jerom also found. Kenn. diss. gen. § 84. 13.

‘ —thou makest it known] One MS. reads הוֹדִינוּ, *notum facies id*.

‘ —thou rememberest] Observe the topics of consolation, c. ii. 4. 14: and the several woes denounced against Babylon.

† Hebr. *bearing*.

* Crit. Sac. tom. iv. p. 6815.

† He translates the first verse, oratio Habaccuci canenda secundum odas quas *figionoth* vocant; which he supposes derived from a word that signifies *errare*. It may, however, be observed, that the transitions in this chapter are less abrupt than in most other poetical passages of the prophetic writings.

- I have feared, O Jehovah, thy work.
 As the years approach, thou hast shewn it;
 As the years approach, thou makest it known.
 In wrath thou rememberest mercy.
- 3 God came from Teman,
 And the Holy One from mount Paran: [Selah.]
 His glory covered the heavens;
 And the earth was full of his praise.
- 4 His brightness was as the light:
 Rays streamed † from his hand:
 And there was the hiding-place of his power.
- 5 Before him went the pestilence:

And.

3. God came—] Bishop Lowth observes that this is a sudden burst of poetry, in the true spirit of the ode; the concealed connection being, that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner; and the enthusiasm of the poet leading him to neglect all obvious ways of entering on his subject. Præl. Hebr. xxviii. v. 3—7 contain a sublime description of God, when he conducted his people to the land of Canaan. The grandest circumstances are selected; and the diction is as splendid as the subjects.

—Teman] First perhaps the name of an encampment, and afterwards of an Idumean city. Numb. xx. 21. Jer. xlix. 7. Job ii. 11.

—Paran] See Deut. xxxiii. 2. A part of Arabia Petrea: Gen. xxi. 21.

—Selah] See Ps. lxxviii. 1. render the word *שֶׁלָּה*, which, says Suidas, is *ᾠδὴ*, *ᾠδὴ ἀναμνηστικὴ*, cantus immutatio.

—glory] On mount Sinai, and in the pillar of fire.

—praise] On account of his majesty and power. Bishop Lowth, ubi supr. renders the word *splendour*; and Green's version is,

“And his glory filled the earth.”

The verb *לָּלַח*, in Hiphil, signifies *to shine*.

“And his praise filled the earth.” Dr. Wheeler.

4. His brightness] Ar. Syr. Chald. Houbigant, read *וְכָבוֹדָא* *et splendor ejus*. V. has *splendor ejus*. The *vau* may be considered as conversive of *תָּהִי*, and may be omitted in an English translation.

—Rays] The verb *קָרַן*, signifies *to shine*: Ex. xxxiv. 29, 30, 35: and a pencil, or cone, of rays, issuing from a point, diverges in the shape of a horn. See Deut. xxxiii. 2:

“From his right hand issued streams of light:”

the original word being *אֲשַׁרְיָת*, from *אֲשַׁר* in Syr. and Chald. *to pour forth*. See the learned Dr. Durell's note on the place. Twenty MSS. and one ed. read *וּבְרָכִים*, and rays.

—And there—] In the place whence the light proceeded he gloriously concealed his presence. Three MSS. originally, and V. Chald. read *שָׁם*, there.

—of his power] Keri, many MSS. and some editions, read *עֵז*, or *עֶז*, *ἰσχύος αὐτοῦ*. 6.

Capellus understands the verse of the lightning on mount Sinai; but I rather refer it to the brightness which occasionally issued from the Shechinah. Ex. xvi. 7, 10.

5. —the pestilence] See Numb. xi. 33. xiv. 37. xvi. 46. It was occasionally inflicted on the Israelites for their guilt.

—flashes

† Hebr. *to him from his hand*.

And flashes of fire* went forth after him.

6 He stood, and measured the land;
He beheld, and dispersed the nations:
And the everlasting mountains were broken asunder;
The eternal hills bowed down:

The eternal paths † were trodden by him.

7 Thou sawest the tents of Cushan ‡ in affliction:
The § curtains of the land of Midian trembled.

8 'Was the anger of Jehovah kindled against the floods?
Was thy wrath against the floods?
Was thine indignation against the sea,
When thou didst ride on thine horses, and on thy chariots
of deliverance?

9 Thy bow was made bare,
According to the oath unto the tribes, even the promise.
[Selah.]

10 'Thou didst cleave the streams of the land:

The mountains saw thee and were in pangs:

The overflowing of waters passed away:

The deep uttered its voice:

It lifted up its hands on high.

11 'The sun and the moon stood still in their habitation:

By their light thine arrows went abroad;

By their brightness, the lightning of thy spear.

12 'In thine indignation didst thou march through the
land;

'—flashes of fire] *הַשֵּׁר*, *quicquid volando adurit et inflamat*. Cast. lex. *Ardor vibrans ac coruscus*. Schultens, on Job v. 7. See also Guffetius; who, by comparing Ps. lxxviii. 48, with Ex. ix. 29, collects that *הַשֵּׁר* has the nature of *שֵׁן*, fire: but thinks it *id*, *quod in igne vehementiori sese vibrat; flamma rubens*. Lev. x. 2, Numb. xi. 1. xvi. 35. the Israelites were consumed by a fire which went out from Jehovah. And Lev. ix. 24. the burnt offering was consumed by a fire which came out from before Jehovah.

'6. —measured] Divided it out, like a conqueror. Ps. lx. 6. *Green*. *have ἐμετρέω*, and Chald. *מִיָּן*, from *מָנָה*, *movit*. Hence Cappellus conjectures *מִנְיָן*; and Houbigant, *מִנְיָן*, *et concussit*, or, *מִנְיָן*, *et subiecit*. Possibly *מִנְיָן*, and moved.

'—dispersed] One signification of the Arabic root in Cast. lex. is *sparsit, dispersit*; and in Syr. Chald. Arab. the word signifies *defluxit, decidit*. It may therefore be rendered in Hiphil. *defluere, vel decidere, fecit*.

'—the nations] All who opposed his people; and particularly the seven nations.

'—mountains—hills.] This may be understood of cleaving the rock for water: Ex. xvii. 6; and of God's wonderful display of his power on Sinai, when the mountain shook. Ex. xix. 18.

'—eternal paths] Literally, God occupied the summit of the eternal mount Sinai; and led his people over the eternal mountains in Arabia Petræa. And this sense is preferable to the figurative one; that his ways, or doings, are predetermined from everlasting.

* Hebr. *at his feet*. † Hebr. *were his*. ‡ Hebr. *under*. § Or, *tent-curtains*.

- In thy wrath didst thou * tread the nations.
- 13 Thou wentest forth for the deliverance of thy people,
Even for the deliverance of thine anointed ones.
Thou didst wound the head out of the house of the
wicked :
- Thou didst lay bare the foundation to the rock : [Selah.]
- 14 Thou didst pierce with thy rod the head of his villages.
They rushed as a whirlwind to scatter us :
Their rejoicing was, as if they should devour the poor
secretly.
- 15 Thou didst march through the sea with thine horses :
Through the heap of mighty waters.
- 16 When I heard thy speech, my bowels trembled :
At the voice my lips quivered :
Rottiness entered into my bones, and I trembled in † my
place ;
Because I shall be brought to the day of trouble,
To go up captive unto the people who shall invade us with
their troops.
- 17 But although the figtree shall not flourish,
And there shall be no produce in the vines ;
The fruit of the olive shall fail,
And the fields shall not yield food ;
The flocks shall be cut off from the fold,
And there shall be no herd in the stalls ;
- 18 Yet will I rejoice in Jehovah,
I will exult in the God of my salvation.
- 19 The Lord Jehovah is my strength ;
And he will make my feet like hind's feet,
And will cause me to tread on mine high places.
[To the chief musician on my stringed instruments.]

Whoever will compare our old translation with the above, must be convinced that it should at least be carefully revised and corrected. The style of it, which age has in some degree consecrated, and is possessed of a certain kind of dignified simplicity, cannot possibly be much improved ; but its inaccuracies are too great and numerous, not to reflect dishonour on the present enlightened age, if something is not done by public authority towards the removal of them. Such an undertaking would lay the foundation for other necessary amendments in our church establishment ; which, if conducted with candour and moderation, would tend to obviate the cavils of sectaries, and blunt the arrows of infidelity.

* Hebr. *thresb.*

† Hebr. *under me.*

Observations on the Importance of the American Revolution, and the Means of making it a Benefit to the World. To which is added, A Letter from M. Turgot, late Comptroller-general of the Finances of France: with an Appendix, containing a Translation of the Will of M. Fortuné Ricard, lately published in France. By Richard Price, D. D. LL. D. 8vo. 2s. 6d. Cadell.

IF we have sometimes differed in opinion from Dr. Price, we have never questioned his candour and sincerity: if he has mistaken the proper means to attain his end, and, in that career, injured the country to which his first allegiance was due, he probably was influenced by a warmth of zeal for what might appear to him, the cause of virtue and innocence; a warmth that often misleads, and a zeal that frequently blinds the judgment. The cause of our disagreement is now at an end; and we can look on the United States as a new nation, in its infancy; on America as a new world, which requires to be fostered and instructed. In the discussions on this subject, we would wish to avoid all reasoning from events: the impartial pen of history will delineate the late scenes of war in different colours from those which either the warmth of enthusiasm, or the gloom of disappointment may employ; America will probably not appear the land of patriotism and virtue, nor England the haughty tyrant and unjust oppressor. If we exclude then, these little points, the *'veteris vestigia flammæ,'* and look on the Americans with an impartial eye, as citizens of the world, we must allow a considerable share of merit to these Observations: they are often clear, candid, and judicious. The author, however, is not always able to avoid the extravagancies of speculative politicians; and in the management of his new Utopia, he seems to expect more than those who are acquainted with the natural depravity of mankind will allow.

Perhaps the author's title promises too much; for the great object of his precepts is to secure the happiness and prosperity of America. The 'world' in general may be benefited by their example; but it is not easy to say, how far his advice can be with advantage adopted in different states of society. Perhaps Dr. Price, in his fondness for this *new* world, having been engaged in rearing it, at the risk of *'much abuse, and some danger,'* may have forgot that there is any other: we are sorry to have had reason for supposing that there was a time when, in the same enthusiasm, he forgot that he had a country. There is another oversight in this pamphlet. The United States are supposed to be exempted from the danger of wars;

since their vast extent of territory, its various soils and productions, will secure to them all their wants. Dr. Price is not aware of a powerful and jealous neighbour, on the southern part of the continent; he does not reflect on the temptations to an illicit trade; on the habits of some of the inhabitants of North America in this way, and their probable consequences.

It is a liberal and just maxim, that reason, properly regulated, will not mislead; and, on this foundation, Dr. Price allows the free liberty of discussion. But this is a dangerous topic. Reason is seldom well regulated; we know that improper propensities will often influence our opinions, and human wit is so subtle, that it can easily give the imposing appearance of demonstration to the most dangerous tenets. We will allow, that the delusive mask may be drawn aside by a judicious reasoner; but the contest is very unequal between reason and passion, between the cool philosopher and the eager libertine. At the same time, we are equally averse with Dr. Price, to any controuling power; and can only determine, that this liberty of discussion, though tacitly allowed, should not be encouraged: it should not be restrained by a civil magistrate; but those should not be urged to an examination who are unable properly to decide.

The will of Mr. Ricard was lately published in France, and conveyed by Dr. Franklin to Dr. Price, who justly observes, that 'the turn of humour in it undoubtedly renders it a composition not perfectly suitable to the other parts of this pamphlet.'—His grandfather gave him twenty-four livres, and, at the death of the grandson, it amounted to five hundred. This sum is directed to be divided into five parts. The first, with the accumulated compound interest, to be applied at the end of one century; the second at the end of two; and the last at the end of five hundred years. The application is particularly directed to useful and benevolent purposes. Among the destinations of the last sum, the testator has ordered the public debts of France and England to be paid. There is one devise that, for its benevolence and humanity, we must transcribe.

'I intreat the managers of these public work-houses to give the greatest encouragement to such trades as can be performed by women. This sex, so dear to all sensible minds, has been neglected or oppressed by all our institutions.—Seductions of all kinds seem to conspire against their virtue.—Necessity precipitates them involuntarily into an abyss of infamy and misery.—The low price which is set upon the labour of women is out of all proportion to the inferiority of their bodily strength. Let the public work-houses set the example of paying them better.'

'There

‘There are in France many houses of correction where the misconduct of women is severely punished, but where in reality it is only suspended, mere confinement having no tendency to eradicate vice. Why should there not be one establishment where a young woman, conquered by temptation, and on the brink of despair, might present herself, and say—“Vice offers me gold: I only ask for labour and bread. In compassion to my remorse assist and strengthen me. Open an asylum for me where I may weep without being seen, expiate those faults which pursue and overwhelm me, and recover a shadow of peace.”—Such an institution exists no where—I appoint, therefore, a thousand millions towards establishing one.

‘The snares which are laid by vice for women without fortunes, would make fewer victims if more assistance was given them. We have an infinity of establishments for persons in the higher ranks of life which do honour to the generosity of our forefathers. Why have we none for this purpose?—I desire, therefore, that two thousand millions be employed in establishing in the kingdom a hundred hospitals, which shall be called Hospitals of Angels. There shall be admitted into each a hundred females of the age of seven or eight years, and of the most engaging forms. They shall receive the most perfect education in regard to morals, useful knowledge, and agreeable accomplishments. At the age of eighteen they may quit the hospital in order to be married; at which period they shall each be paid a portion of 40,000 livres. I mention this moderate sum because it is my wish that they be neither reproached for want of fortune, nor espoused from interest. An annual income of 2000 livres shall be given also to their parents. * * * * Except once in the year at a solemn and splendid procession, they shall rarely appear in public, but shall be constantly employed in their asylum in learning all that can render them one day excellent wives and mothers.

‘In order to fit them, in particular, for domestic oeconomy, I desire that after they have been taught the most accurate ideas of expences of all kinds, questions be proposed to them from time to time, to which they shall be obliged to give answers by word of mouth, and also in writing; as for example—“If you had such or such an income, under such or such circumstances, how much would you appropriate to your table, your house-rent, your maintenance, and the education of your children? How many servants would you keep? How much would you reserve for sickness and unforeseen expences? How much would you consecrate to the relief of the unfortunate and the public good?—If your income depended either entirely or in part upon a transient advantage or a place which was not assured to you, how much would you expend annually? What sum would you reserve for forming a capital?” &c. &c. Prizes publicly given to the best answers to questions of this kind would constitute, in my opinion, an exercise equally engaging and more useful than

than the little comedies and novels with which young persons in the higher stations are generally entertained.

The whole will is extremely curious and entertaining. Need we add, that the author was a teacher of arithmetic? He endeavours to secure the performance of the different devices; but the whole is rather a lecture on the great power of compound interest, than a plan likely to be executed.

Considérations sur l'Ordre de Cincinnatus, ou Imitation d'un Pamphlet Anglo-Américain. Par le Comte De Mirabeau. 8vo. 5s. in Boards. Johnson.

Authors have seized with eagerness on the independence of America, as the scene in which every visionary scheme, either of finance or government, may be realised. In this new world, the world which the French have aided the Americans to acquire, they have offered their assistance to govern: in this moment of liberty, their enthusiasm was eager to display itself; for it was supposed that enthusiasm, in favour of *American* liberty at least, might be allowed; but congress has looked on them with a cool suspicion, and the ardor of their efforts is found to be displeasing to their own rulers. The spark of liberty imported from America might be raised into an alarming conflagration at home. The present work, which probably on this account was published here, contains several pieces relative to this new kingdom, or rather this imperfect union of different states. The principal one relates to the new Order of Cincinnatus, which, under the appearance of a patriotic union of the defenders of their country, in our author's opinion, conceals designs hostile to its liberty. The number which composes this body cannot be less than ten thousand, as they have adopted the French officers who have served in America; and, since its first institution, have admitted honorary members. The count supposes, that this numerous society will join in every design; and, as the honours are hereditary, the slightest misfortune resulting from the union will be a rising nobility, a body of patricians, distinguished by the deserts of their ancestors, if not by their own. Perhaps there were really few more noble acts than Washington's resignation of his command: if it was inferior to that of Sylla, it was because he had borne his faculties more meekly, and had less to fear from the mortifications of disappointed ambition, or the revenge of a mutilated party. The situations were in many respects similar; yet the same man is now president of this suspected society. The count de Mirabeau's address to him on this subject is animated and strong.—The day

day on which it was determined to admit honorary members, Washington, so great when he returned to the station of a simple individual,—Washington, the first citizen and benefactor of a people whom he had freed from slavery, wished to distinguish himself from *that* people! Why did he not see, that his name was beyond all distinction? Hero of the revolution which broke the chains of half the world, why did he not despise the dangerous, the guilty, the vulgar, honour of being the hero of a party?"

In this language, the count examines the several rules which connect this famous society, or rather, if our author is not mistaken, this infamous confederacy; and it must be acknowledged that, in many parts of them, there are suspicious passages, either accidentally or designedly interspersed. But, though we allow the full force of the count's suspicions, the guilt may be in some measure evaded.—A successful revolution is no longer a rebellion, as an established heresy becomes a reformation; so that we must use the popular language on this subject, though the event has not in reality changed our former opinions.

Those who are most conversant with the politics of the American continent perceive that, instead of one empire, these new states are divided, jealous of each other, and each assuming the supreme power, with little regard to the authority of that body, which the urgency of impending destruction constituted, and which was supported during the common calamities. Another body, with some inherent power of its own, became therefore necessary, to connect the disjointed limbs, and to make a respectable whole of several insignificant parts. This probably would have been one effect of the new order; and it would have been a salutary one: that it was anticipated by several of the states, seems probable, from their opposition to its establishment. In its present situation, America may be a commercial nation; but it will be ever at the mercy of an intriguing or warlike prince. It can never be great, powerful, or even secure, except it be more perfectly united.

The next tract in this volume is the Letter of Mons. Turgot to Dr. Price. It contains, in our opinion, some trifling speculations on what America may be, and the steps which she ought to pursue; but little of consequence enough to induce us to analyse, or make any extracts from it.

Dr. Price's pamphlet, on the Revolution of America, and the Means of rendering it useful to the World, is next translated, with notes, by count de Mirabeau. The pamphlet itself we have already reviewed; and the observations contain about eighty pages. The first part of these is a commentary,
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the latter consists of notes on detached passages. The chief objects of the commentary are the degree of power to be allowed to congress, and the commerce of this new empire. On the necessary power, the count differs from our countryman; but we apprehend America has already decided the question, by leaving its national assembly very little, and that little disputed. The destructive effects of commerce have exercised the powers of every superficial declaimer; and our author, who deserves a superior title, is content to mix with the servile herd. Let the merchant, who builds his ware-houses, constructs vessels, and speculates in different attempts, prefer, if he pleases the gloomy calculations of the counting-house, to the sweet view of nature, the interesting riches of the country.—Do not disturb him: let his property be as sacred as that of others, let his liberty be inviolable under the protection of the laws. But he is an inhabitant, not a citizen of your empire. He has preferred the world; when he chuses it he shall have a country. He will, at some period, convert his money into land; and this change, favourable to your spirit and your manners, will be the ultimate ambition of all your inhabitants. Consequently, without violence, without restraint, without laws, prohibitions, or injustice, you will place in the highest estimation, this *innocent and fraternal* art of agriculture, which increases population, nourishes the spirit of freedom, supplies *defenders to their country, advice to its assemblies, arbitrators of difference, friends of virtue*, and, since riches must be regarded, *real riches which may increase without danger, and whose contagion is by no means formidable*.—What a pleasing but delusive image, and how inconsistent with the views of the author's governors, who have kindled the flames of war in every quarter of the world, merely to extend its commerce! Both extremes may be equally fatal; but language as plausible and animated may be employed in the recommendation of commerce, properly regulated, which connects the most distant quarters of the globe, and forms one harmonious family of nations, separated by unfathomable seas, and trackless deserts.

The detached notes are on air balloons, for no work now can appear without some mention of these exhibitions; on the representation of Great Britain in parliament; and on the kind of commerce best adapted for the Americans. The two last subjects are not easily affected, either by the speculations of Dr. Price, his commentator, or reviewer. On the first, we may perhaps be indulged with a few reflections, since the count communicates to us the observations of a very respectable chemist and philosopher, the duc de Chaulnes.

Monf.

Mons. de Mirabeau expresses his surprize, that the English should have 'passed so rapidly from the most absurd incredulity, and the most inexplicable indifference on this subject, to an unexampled enthusiasm for the most ignorant pretenders.' It has indeed roused the indignation of many, and we have expressed our's in very strong terms, that Mr. Lunardi, 'for having ascended in a balloon badly made, and indifferently filled, which would scarcely have lifted him, if he had not discharged all his apparatus, and changed his gallery, should have received greater honours than Cook ever experienced.' Blanchard, the rival of Lunardi, in his popularity, has not, in our author's opinion, higher pretensions to the honours heaped on him. The count's complaisance attributes the contempt of the English philosophers to the indignation felt, on seeing a plan, 'which should have been improved by silence and attention, transformed into a fascinating and childish spectacle.'—May we be allowed to add, that some part of their inattention arose from having foreseen difficulties, in their nature insurmountable, which would probably prevent the scheme from being applied to any useful purpose.

The duke's memoir contains a short history of the different aerostatic globes, and the means of procuring the inflammable air designed to fill them. He explains too, the proposal of that very intelligent academician, mons. Meunier. His balloon contains a little one filled with common air; so that, in the higher regions, when the inflammable air expands, it expels the atmospheric air, which adapts the balloon to that state of the atmosphere into which it has arisen, and prevents the escape of the more precious fluid. The common air is to be again supplied, when necessary, with a pair of bellows in the gallery. We strongly suspect that this plan is, at present, theoretical: but the objections which we perceive to it are not insurmountable; and it is probable that the machine may, in this way, be rendered more permanent. Perhaps the power of directing it is still wanting. The difficulties which we mentioned to this improvement, suggested themselves also to the duke, and he is at last reduced to the following expedient. As we know, says he, that at different heights, the currents of air move in different directions, and, *as we can raise or lower the machine at pleasure*, we must search for these currents which are favourable to our course. This is indeed a precarious plan; but, in reality, our power over the height of the machine will limit the experiment, as we do not find that it can be exerted but at the expence of the materials. It seems not to have occurred to Mons. Meunier, the author of the above improvement, that, so soon as his common air is once

exhausted, it must be supplied from that rarefied stratum in which the balloon is, and consequently cannot contribute to sink it. We must then have recourse to, we fear, a weak expedient, the oar, or to the discharge of the ballast; in either way, the expedition must be soon at an end. The uses of balloons, described by the duke, are nearly the same as those which we have formerly mentioned. The steadiness of this machine cannot be sufficiently great, to take any good astronomical observation by its means; and we want not its assistance to draw the plan of a country.

We fear that the greater part of this work is splendid but delusive, plausible but erroneous. Time, and time only will draw off the veil, which different causes have spread over the political part of the subject: the philosophical will perhaps yield to the next fashion, which strongly engages the imagination.

Considerations on the Order of Cincinnatus; to which are added, as well several original Papers relative to that Institution, as also a Letter from the late M. Turgot, Comptroller of the Finances in France, to Dr. Price, on the Constitutions of America; and an Abstract of Dr. Price's Observations on the Importance of the American Revolution; with Notes and Reflections upon that Work. Translated from the French of the Count de Mirabeau. 8vo. 4s. sewed. Johnson.

WE have given a general account of the work in the preceding article, and our present business is chiefly to examine the translation; for the additions are very inconsiderable: we have observed only two short notes which the translator claims as his own. From the comparison which we have been enabled to make, we cannot object to the fidelity of the translation; but we sometimes perceive an affected ornament, not warranted by the original. The language of the count, relating to the new order, is animated and indignant, though clear and precise: the translator frequently soars above him; and sometimes seems to be lost in the clouds into which he is raised. The most frequent fault, however, is want of neatness and simplicity; but it does not very often occur.

In our former article we have given a little specimen of the author's desire to bring back the age of innocence and seclusion; that each man may drink of his own wine under the tree which has produced it. With the destruction of commerce, public debts are also to be paid. In this manner he addresses the Americans; and we shall select the following paragraphs

paragraphs as a specimen of his observations, and of the translator's execution.

‘To speak without reserve. I cannot approve the arithmetical spirit which reigns throughout the chapter upon public debts. One reads of nothing but of millions, and of the means of increasing them; of growing interest; of a produce, which in a few years doubles its capital, triples it, multiplies it to a degree which I had rather admit without investigation, than pore over the disgusting calculation. Why this dazzling display of gold before the eyes of the sons of freedom, and the cultivators of a land favoured by heaven? What avail the means, whether real or imaginary, of becoming rich and corrupted, where the only object to be pursued, is to establish the reign of virtue and happiness? Your debt, my friends, amounts to nine millions. Pay it quietly, gradually, without any extraordinary effort, by judicious contributions levied upon the land-owners; deny yourselves, for a time, some of the comforts of life. That sacrifice will be the price of your liberty: can it then be burthensome to your brave and generous minds? Let every public service be discharged by yourselves; let the contribution diminish in proportion as the debt is discharged; and let the funds which the confederation will no longer stand in need of, be applied in the cultivation of your fruitful soil, which will pour into your hands those pure treasures, for which you will have only Providence to thank.

‘It is, alas, next to impossible, for the most just and enlightened understandings, to keep entirely clear of the prejudices which surround them. It is from England that you are addressed; it is from England that you are advised to establish a permanent credit, and to form a continental patrimony for the United States.’

The Book of Seven Chapters. Containing a New System of National Policy. With a Postscript on Parliamentary Elocution, and an Utopian Scheme for the Consideration of the Rev. Mr. Wyvill. 8vo. 3s. sewed. Baldwin.

SUCH is the multiplicity of subjects in this little volume, that it would be tedious to enumerate the particulars. The author therefore has treated them with proportionable brevity, and in general, likewise, with force of argument. In regard to political principles he is no less commendable than for the apparent zeal which he discovers in favour of the national interests. He is every where an enemy to ministerial dissingenuity, as well

well as corruption ; and though neither his opinions nor arguments have any title to novelty, they are, for the most part, not only well selected for the purpose of illustration, but are calculated for establishing just ideas respecting objects of importance to the public.

We shall lay before our readers this author's sentiments on taxation, remarking only that the same principles, and even observations, have been frequently made by other writers.

• The proper objects of taxation in every state are avarice, pride, vanity, fashion, folly, caprice, pleasure, indulgence, superfluities, and superabundance. These, in a kingdom abounding with affluent individuals, afford an ample field for taxation ; and, where extreme taxation is become unavoidable, until these sources are exhausted, the necessaries of life should remain untouched. The idea, that they are not productive, is false. I am very certain that under proper management they would prove more certainly efficient, and much less liable to evasion, than taxes on necessaries. If this be doubted, let them be successively tried as superfluous taxes, and remain unappropriated until the product of each be determined : let them then, in succession, supercede the tax on leather, on candles, on soap, and many other old taxes, which were imposed by ministers who in raising money lost sight of every consideration, except that of producing the sum required.'

• All taxes on raw materials, in a manufacturing country, are wonderfully absurd. Taxes on land or water carriage are no less preposterous. But one of the most oppressive taxes on manufacturing towns, is that which was designed for their relief, and from which government reaps no advantage. I mean the enormous assessment of two millions per annum for the maintenance of the poor ; a tax on the industrious for the support of idleness ; a mistaken, misapplied charity, which renders every manufacturer a spendthrift. Depending for subsistence on the relief which he has a right to demand from the parish, he is careless of futurity, and never dreams of accumulating the smallest sum for himself or family, in case of sickness, decrepitude, or want of employment. The legislature hath so effectually provided for his necessities, that he thinks it useless to take any care of himself.

• To those who have bestowed but a cursory attention on this subject, it must appear very extraordinary, that in our most flourishing manufacturing towns, where the industrious poor are best paid, and most constantly employed, the rates for the support of indigence should be most oppressive. But the enigma is easily solved, when we consider, that the benevolence

volence of the legislature hath made it unnecessary for the poor to provide against future distress.

From the manufacturers of woollen cloth in the west riding of Yorkshire, we learn, that, when corn is cheap, they frequently find a difficulty in executing their orders from abroad; for the spinners, who make it a rule to earn no more money than is sufficient to supply their necessities, will labour four, five, or six days in the week, according to the price of provisions.

The manufacturers at Norwich, Leeds, Hallifax, Sheffield, and Manchester, tell us, that their best hands constantly make Monday a holiday, and by those of Birmingham, I am assured, that the generality of their people seldom settle to work until Wednesday morning. Here then is a loss to the nation and to the workmen themselves, of one-third of what ought to be the entire produce of their labour. This loss to the nation amounts to a very large sum. But the loss to each individual workman is proportionably much greater; for, to the loss of two days wages in every week, we must add the money spent in liquor during these two idle days, which may be fairly estimated at the earnings of one day, at the very least: so that there remains, for the support of himself and family, exactly one half of what he would earn if he could be satisfied with one day in seven for relaxation and amusement. But this habitual dissipation is productive of a still greater injury to the community; it impairs his strength, diminishes his years of utility, and brings him prematurely on the parish, without a single farthing in store for the support of his wife and children.

Let us now suppose that every labouring manufacturer, in full employment, were compelled by a general law to leave, in the hands of his employer, the wages of one day in every week, to be appropriated to the maintenance of disabled or superannuated workmen and their families. Let these sums be paid weekly to a receiver-general of every parish. Would there be any thing inequitable or unjust in such a law? Would it not, on the contrary, relieve many of the inhabitants of manufacturing towns from a very heavy and a very inequitable tax? Would it not, by easing these towns of enormous poor-rates, enable them to lower the prices of their goods? and would it not finally prolong the lives of many useful individuals, and render them much more valuable members of society?

The author of this small volume may be compared to an industrious bee, that collects the sweets of various flowers to

deposited them in its own little granary. Whether, though an avowed enemy to Machiavelian principles, the uniform and distinct appropriation of his sympathetic affections and antipathies ought to excite any suspicion of his sincerity, we shall not determine: but it is observable that while he devotes all his honey to the present, he invariably aims his sting at the last administration.

The Life of Thomas Cranmer, Archbishop of Canterbury. By William Gilpin, M. A. 8vo. 3s. 6d. in Boards. Blamire.

THE character of archbishop Cranmer has been equally the subject of exaggerated praise, and undeserved censure. At the time in which he lived, party spirit was furious and inexorable. The Papists looked upon the Protestants with a malevolent aspect; and the Protestants, on the other hand, dreaded and detested the Papists. Cranmer, as archbishop of Canterbury, occupied a station, which exposed him to every storm; and, in that situation, it was not in the power of human foresight or prudence to avoid the odium of contending zealots. His rigour and his lenity were to the one party or to the other equally obnoxious. And if he temporized on some occasions, as he certainly did, he was accused of a criminal flexibility. He had undoubtedly his frailties; but they were frequently caused, and more frequently aggravated, by the malignity of his opponents. If we view him with that candour, which is due to human nature, we shall not easily find a more respectable character. His virtues so far outweigh his failings that, on the whole, we may esteem him one of the first persons of the age in which he lived.

The excellent author of these memoirs seems to have discriminated the lights and shades of his character with great accuracy and judgment. He very properly censures his indecencies and improprieties of conduct, and particularly his intolerant principles.

His reflections on the story of Joan Bocher and George Paris, are liberal and manly, becoming the character of an historian in this more civilized and enlightened age.

Joan Bocher and George Paris were accused, though at different times, one for denying the humanity of Christ; the other for denying his divinity. They were both tried, and condemned to the stake: and the archbishop not only consented to these acts of blood, but even persuaded the aversion of the young king into a compliance. "Your majesty must distinguish (said he, informing his royal pupil's conscience) between common opinions, and such as are the essential articles of faith.

faith. These latter we must on no account suffer to be opposed."

It is true, these doctrines, especially the latter, in the opinion of the generality of Christians, are subversive of the fundamentals of Christianity. To deny the divinity of Christ seems to oppose the general idea, which the scriptures hold out of our redemption. On the other hand, many particular passages, which describe the humanity of Christ, seem to favour the doctrine: and some there are, who hold it even in this enlightened age. At worst, therefore, we must consider it as an erroneous opinion. To call it heresy, when attended with a good life, is certainly a great breach of Christian charity. Is it not then astonishing, that a man of the archbishop's candour could not give it a little more indulgence? If any opinions can demand the secular arm, it must be such only as lead to actions, which injure the peace of society. We are surprised also at seeing the archbishop so far depreciate his own cause, as to suppose that one man incurred guilt by acting on the same principles which entitled another to applause: and that he who in the opinion of one church, was the greatest of schismatics himself, should not even in common justice indulge, in all the more speculative points of religion, toleration to others. Nothing even plausible can be suggested in defence of the archbishop on this occasion; except only that the spirit of popery was not yet wholly repressed.

There are, however, among Protestant writers at this day, some who have undertaken his vindication. But I spare their indiscretion. Let the horrid act be universally disclaimed. To palliate, is to participate. With indignation let it be recorded, as what above all other things has disgraced that religious liberty, which our ancestors in most other respects so nobly purchased.

The execution of this celebrated reformer filled up the measure of the enormities practised during the reign of queen Mary. His biographer gives this account of his behaviour at the stake.

Having concluded his prayer, he rose from his knees; and taking a paper from his bosom, continued his speech to this effect.

"It is now, my brethren, no time to dissemble. I stand upon the verge of life—a vast eternity is before me.—What my fears are, or what my hopes, it matters not here to unfold. For one action of my life at least I am accountable to the world—my late shameful subscription to opinions, which are wholly opposite to my real sentiments. Before this congrega-

tion I solemnly declare, that the fear of death alone induced me to this ignominious action—that it hath cost me many bitter tears—that in my heart I totally reject the pope, and doctrines of the church of Rome—and that”—

‘As he was continuing his speech, the whole assembly was in an uproar. Lord Williams gave the first impulse to the tumult; crying aloud, “Stop the audacious heretic.” On which several priests and friars, rushing from different parts of the church, with great eagerness seized him; pulled him from his seat; dragged him into the street; and with much indecent precipitation, hurried him to the stake, which was already prepared. Executioners were on the spot, who securing him with a chain, piled the faggots in order round him.

‘As he stood thus, with all the horrid apparatus of death about him, midst taunts, revilings, and execrations, he alone maintained a dispassionate behaviour. Having now discharged his conscience, his mind grew lighter; and he seemed to feel, even in these circumstances, an inward satisfaction, to which he had long been a stranger: his countenance was not fixed as before, in abject sorrow, on the ground; he looked round him with eyes full of sweetness and benignity, as if at peace with all the world.

‘A torch being put to the pile, he was presently involved in a burst of smoke, and crackling flame: but on the side next the wind, he was distinctly seen, before the fire reached him, to thrust his right hand into it, and to hold it there with astonishing firmness; crying out, “this hand hath offended! this hand hath offended!”—When we see human nature struggling so nobly with such uncommon sufferings, it is a pleasing reflection that, through the assistance of God, there is a firmness in the mind of man, which will support him under trials, in appearance beyond his strength.

‘His sufferings were soon over. The fire rising intensely around him, and a thick smoke involving him, it was supposed he was presently dead.

‘The story of his heart’s remaining unconsumed in the midst of the fire, seems to be an instance of that credulous zeal, which we have often seen lighted at the flames of dying martyrs.’

The word *seems*, in the last sentence, is too great a concession to vulgar superstition.

The author informs us, that the works of Mr. Strype, an historian of great integrity, have been his principal guide. As there are some points which are taken from other writers, we must confess we should have been better pleased, if he had constantly referred us to original authorities. This appears to be

be absolutely necessary in all historical and biographical narratives, and is generally expected by every learned and inquisitive reader.

The Mystery hid from Ages and Generations, made manifest by the Gospel-Revelation: or, the Salvation of all Men the grand Thing aimed at in the Scheme of God, as opened in the New-Testament Writings, and entrusted with Jesus Christ to bring into Effect. 8vo. 5s. in Boards. Dilly.

AS the Creator of all things is infinitely benevolent, it is not easy to conceive, that he should bring mankind into existence, unless he intended to make them finally happy. And if this was his intention, it cannot be supposed, as he is infinitely wise and powerful, that he should be unable to project, or carry into execution, a scheme, which would be effectual to secure, sooner or later, its full accomplishment. From such principles as these it seems natural to infer, that all men will be finally happy. This is the great point, which the author of the treatise now before us labours to establish, on the authority of Scripture. He supposes, however, that this benevolent purpose may not be speedily fulfilled; that there may be *other states* of being besides the next, before the scheme of God will be perfected, and mankind universally cured of their moral disorders, and, in this way, qualified for his favour, and admitted into eternal happiness.

The several texts, which are supposed to contain this important doctrine, our author brings into view under the following propositions:

‘ Prop. I. From the time that sin entered into the world by the first man Adam, Jesus Christ is the person through whom, and upon whose account, happiness is attainable by any of the human race.

‘ II. The obedience of Christ, and eminently his obedience to death, when he had assumed our flesh, in the fulness of time, is the ground or reason upon which it hath pleased God to make happiness attainable by any of the race of Adam.

‘ III. Christ died, not for a select number of men only, but for mankind universally, and without exception or limitation.

‘ IV. It is the purpose of God, according to his good pleasure, that mankind universally, in consequence of the death of his son Jesus Christ, shall certainly and finally be saved.

‘ V. As a mean in order to men’s being made meet for salvation, God, by Jesus Christ, will, sooner or later, in this state or *another*, reduce them all under a willing and obedient subjection to his moral government.

‘VI. The Scripture language, concerning the reduced or restored, in consequence of the mediatory interposition of Jesus Christ, is such, as to lead us into the thought, that they are comprehensive of mankind universally.’

It would carry us beyond our limits to mention those passages of Scripture, by which he endeavours to prove these propositions; and he himself desires, that they may be considered not singly, but in connection. We must therefore refer the inquisitive reader to his work at large.

However, notwithstanding all that he has offered, in proof that the final salvation of all men is a doctrine of the Bible, it ought not to be received as such, unless the contrary evidence can be fairly invalidated. He has therefore examined and answered all the objections which lie against the truth of the foregoing scheme.

The first and principal objection is derived from the words *everlasting*, *eternal*, and other similar terms, which are used in Scripture to point out the duration of future torments. This our author easily removes by demonstrating, that these words are often used by the sacred writers to denote a duration which is longer or shorter, definite or indefinite, according to the nature of the subject to which they are applied.

The Scriptures, as our author observes, expressly declare, that the wicked shall reap corruption; that they shall be destroyed; that they shall perish; that they shall undergo death; and that this death which they shall suffer, is said to be the second death. ‘And it is remarkable that this second death is spoken of as that which shall be effected by the fire of hell.’

His notion of the second death is this: ‘The souls of wicked men will, at the resurrection, be again related or united to particular systems of matter, adapted by the wisdom of God, to render them capable of communication with the world, in which they shall then be placed. They will become fitted for sensations of pain, more various in kind, and greater in degree, than at present; which yet they will be able to endure for a much longer continuance. But in time, the torments they must suffer will end in their death; that is, the dissolution of union between their souls and bodies; upon which they will have no more concern with that world, than they have with this, upon the coming on of the first death. Afterwards their souls, in God’s time, shall be united again to their respective bodies, and thus be put into another state of discipline, till they are prepared for final and everlasting happiness.’

If,

If, however, the foregoing scheme should be found to have no truth in it, and the wicked are sent to hell as so many incurables, the second death, our author conceives, ought to be considered as that, which will put a final period to their existence.

If it should be said, that it will tend to encourage wicked men in their vices, to be told that their future torments will have an end; the author obviates this objection by several considerations; particularly by the following observation:

• It must argue the greatest folly for men, rather than not proceed in their vicious courses, to choose to undergo unutterable pains for a long duration, God only knows how long, when they might, by approving themselves faithful subjects in the kingdom of Jesus Christ, pass, without suffering these pains, into the joys of the resurrection world. And this folly will rather deserve the name of madness, if it be remembered, that they must cease from being wicked, before they can possibly be fixed in final happiness. There is no room for debate here.

Our author's hypothesis, it must be confessed, however it may stand in opposition to some theological systems, is agreeable to the dictates of nature. For, as our author observes, the total ruin of such multitudes of the sons of Adam, appears a palpable inconsistency with the grace of God, as exhibited in the Gospel of Christ. And it is incredible, that God should constitute his son the saviour of men, and yet the greater part of them be finally and eternally damned.—We should look upon those parents as degenerate to the last degree, who should inflict misery on their children, without any intention to promote their welfare by it, in any respect whatever. And shall we say that of our Father in heaven (who, instead of being evil, as all earthly fathers are, more or less, is infinitely good) which we cannot suppose of any father on earth, till we have first divested him of the heart of a father? Can it reasonably be conceived that that God, who calls mankind his offspring, without exception, and himself their father, should torment them eternally, without any intention to do them the least imaginable good, as must be the case, if the doctrine of never-ending misery be true? Will not God be as truly the father of wicked men in the other world, as he is in this? and if he punishes them there, must it not be in the character of their father, who desires their good, and corrects them with a kind intention to promote it? No good reason can be assigned, why our Saviour's argument, "Much more will your father in heaven give good things," founded on the relation that subsists between God and men, should be con-

fin'd to the present, and not extended to the future world. And perhaps the only thing which has led most writers to confine the pity of our father in heaven, and the merciful intention of his punishing his rebellious children, to the present life, is the notion they have previously imbibed, of never-ceasing misery. But if this tenet has no real foundation in the sacred books of revelation, we are at liberty to conclude, that the design of evil, punishment, or misery, in the future world, as well as this, is to discipline wicked men, and in this way to effect their own personal, as well as the general good.

Whatever the reader may think of the validity of our author's arguments, or of his speculations, when he launches out into the depths of eternity, and considers the dispensations of infinite wisdom in future scenes of existence, yet his scheme is certainly laudable, and supported with great ingenuity and learning.

We agree with him in thinking that, as far as short-sighted mortals can judge, the doctrine he maintains, exhibits the Deity in so amiable and interesting a light, that every man, ~~one~~ should think, would beforehand be disposed to wish it might be well supported. Can the thought be displeasing to any son of Adam, that the whole human race shall be finally admitted into the kingdom of heaven, to partake there of joys, that flow for ever from God's right hand? Where is the man so destitute of benevolence, so bereft of humanity, as not to wish the author success in an attempt, intended to establish it as a revealed truth, that, before the scene of Providence is finally closed, eternal happiness will be the portion of all men, of whatever nation, character, colour, station, or condition? It cannot be supposed that any should be so filled with envy, or soured by rancour, hatred, or malice, as not to hope that so benevolent a plan may be found, upon the strictest inquiry, to have a just foundation in Scripture, and to be the real purpose of the great and good Father of the Universe.

Elements of Orthoepey: containing a distinct View of the whole Analogy of the English Language; so far as it relates to Pronunciation, Accent, and Quantity. By R. Nares, A. M. 8vo. 5s. in Boards. Payne and Son.

THE pronunciation of a living language is not easily preserved from corruption. It is continually liable to be depraved by vulgar and provincial barbarisms, by fashion and caprice, by pedantry and a spirit of innovation. These irregularities are more particularly observable in the English language

guage than in any other, on account of that endless and perplexing variation, which we observe in the sound of almost every letter. No general rule can be fixed, which is not subject to innumerable exceptions. It is in vain to consult the pretended '*jus & norma loquendi*;' for the same word is differently pronounced by different speakers at the bar, in the church, in the senate, and at court; and in such a contest, who shall decide? We can appeal to nothing but analogy, on which, even custom itself, if it is worth consideration, must be ultimately founded.

We entirely agree with this very ingenious and learned writer, that nothing is so truly elegant in language, as the simplicity of unviolated analogy. But when we meet with innumerable anomalies, all that can be done is, to bring them to a critical examination; and whenever they are found to arise from ignorance, vulgarity, or caprice, to note and explode them.

This appears to be the design of Mr. Nares's performance. His work is divided into four parts. The first contains a distinct account of the pronunciation of every letter in our alphabet, whether singly taken or particularly combined. In every instance, the regular sound of each letter, or combination, is laid down in a general rule; and then every exception is subjoined in a methodical arrangement; so that, making allowance for casual omissions, every word, which is not found in any list of exceptions, is to be considered as strictly regular.

On this part of his work we can only say, that the author has taken uncommon pains in the classification of words, and in his endeavours to ascertain the orthoepy of our language. But we cannot help thinking, that he has sometimes given us popular and colloquial usage, rather than the most accurate and elegant pronunciation. For instance: '*eo*, he says, is pronounced like *o* short, in *geographer*, *geography*, *geometry*, *georgic*.'—Surely, this mode of pronouncing *geographer*, *geography*, and *geometry*, as if they were written *gographer*, *gography*, *gometry*, is a gross and vulgar irregularity.

In his introduction to the second chapter, the author having remarked, that accent in English is only a species of emphasis; that accent is to syllables what emphasis is to sentences; that in monosyllables accent and emphasis must be the same; that those monosyllables alone have an accent, which are capable of being emphatical, &c. observes, that '*the ancient accent was something, of which little or no traces are to be found in modern languages*.' It is true, continues he, we do not speak monotonously; but we frequently elevate and depress

press our voices, not only as to softness and loudness, but in respect of musical tone. These inflections, however, seem to affect sentences rather than single words; nor are they, as far as I can discover, directed in any degree by the accentuation of syllables. Many considerations seem to support what this doctrine of the ancient accents naturally suggests, that the speaking of the ancients was much more nearly allied to recitative, than the elocution of modern times. I shall mention only the circumstance related by Cicero of Caius Gracchus. It was his practice to be attended, when he spoke in public, by a musician with an ivory flute, whose business was to assist him in the regulation of his voice. Such an attendant would very much perplex and distress a modern speaker.'

Accent seems to be the most unstable part of the English language: we can all remember words differently accented from the present practice, and many might be collected, which are still fluctuating, with their accent unsettled. In order, therefore, to point out, as far as may be practicable, the general analogy of our language in this respect, and to supply some hints to those who wish to form a proper notion of this branch of orthoepy, he lays down rules for placing the accent, and subjoins the exceptions.

It has been generally said and believed, that it is conformable to the genius of the English pronunciation, to throw back the accent, as far as possible from the end of a polysyllable. Our author very properly explodes this notion, and says, 'It has corrupted our speech with many barbarous and unpleasing sounds, which are in reality repugnant to its analogy: such as, *academy*, *réfractory*, *pérfunctory*, *cóntemptible*, &c. which no ear can bear without being offended. It is high time then, that this false notion should be controverted, and the farther ill effects of it prevented.

The third part contains the general rules of quantity, and their exceptions.

Quantity is the word generally adopted by grammarians to express the relative length of syllables. Those which pass off rapidly are called short; those, in the utterance of which the voice is evidently more retarded, are called long. The author, however, rightly observes, that syllables denominated short are discovered to differ greatly from one another; and those which are reckoned long, appear to be by no means equal in length.

In treating of quantity he dismisses the ancient ideas, and considers merely the length and shortness of vowels, which is all that materially affects our pronunciation.

Among the rules of quantity he lays down the following:

I. A

I. A vowel followed by a consonant in the same syllable is short, as *băt*, *tětify*, *kĭll*, *ōrgan*, *bŭtler*.

II. A vowel which ends a syllable in an accented penultima is long, as *bācon*, *gēnus*, *trĭfle*, *cōgent*, &c.

III. A mute *e*, subjoined to a single consonant, makes the preceding vowel long, as *băt*, *bate*, *bĭd*, *bide*.

IV. A vowel in an accented antipenultima, though not followed by a consonant in the same syllable, is short, as *grătĭfy*, *ěditor*, *ōrĭgin*.

In the last instance the author follows this rule in the division of words; namely, 'That every syllable ends with a vowel, unless two consonants, or a double one, follow it; as *ba-son*, *ba-ron*.' But this division is groundless and absurd, and has a tendency to produce a false pronunciation. These words should be divided as they are pronounced, *bar-on*, *grat-i-fy*, *ed-i-tor*, or *i-gin*. If so, the fourth rule of quantity ought to be abolished, and likewise a long list of exceptions; such as *bā-lance*, *bā-nish*, *cā-bin*, *dā-mage*, *hă-bit*, *tă-lent*, &c. which should be differently divided.

The fourth part contains a list of words, spelt, and accented alike, yet differently pronounced; a list of colloquial corruptions and contractions; instances of a fluctuating orthography in our language; and examples of the difference between ancient and modern accentuation.

We shall subjoin some examples of the last.

'*Academy* :

Our court shall be a little *academy*. Shaks. *Love's Lab. Lost*.

Here Dr. Johnson appears to have been misled by the current opinion concerning the nature of the English accent; for he says of this word, that it was, "anciently and properly accented on the first syllable, but now frequently on the second."

'*Advertise* :

Wherein he might the king his lord *advertise*. Shaks.

As I by friends am well *advertised*. Shaks.

To one that can my part in him *advertise*. Id. *Meas. for Meas.*

——As I was then

Advertising, and holy to your business. Id. *ib.*

Hence *advertisement* is the ancient accentuation :

My griefs are louder than *advertisement*. Shaks. *Much Ado.*

'*Apōstolic* :

Or where did I at sure tradition strike,

Provided it were still *apōstolic*. Dryd. *Hind and Panth.*

Again :

——In vain, alas, you seek

Th' ambitious title of *apōstolic*. Dryd. *Hind and Panth.*

Many divines, in reading the Nicene Creed, say, "one *cātholic* and *apōstolic* church." This is wrong; for, besides the ill effect of the jingle of the similar terminations so accented, it

it is not adviseable to break unnecessarily into the analogy of the words in *-ic*. *Catholic* is indeed an allowed exception, but *apostolic* is not; and many who read it *apostolic* in that place, call it *apostolic* when it occurs elsewhere.

* *Critique*. So lately as when Pope wrote, this word was not distinguished by the accent from *critic*:

But you with pleasure own your errors past,
And make each day a *critique* on the last. *Ess. on Crit.* l. 570.
Also, Not that my quill to *critiques* was confin'd.

Johnson does not even distinguish these two words by the orthography, but spells both *critick*; which is surely a fault, considering that they are now pronounced, as well as accented, differently.

* *Essay*, substantive: *That lost, he keeps his chamber, reads essays.*

B. Johnson, *Epigr.* xii.
Yet modestly he does his work survey,
And calls a finish'd poem an *essay*. Dryden, *Verses to Ld. Rosc.*
Happy the author whose correct *essay*
Repairs so well our old Horatian way. *Rosc. Ess. on Tran. Verse.*
Fruitless our hopes, tho' pious our *essays*. Smith.

Johnson says, "the accent is used on either syllable." But I believe the accent here exemplified is now perfectly obsolete.

* *Perfume*, both verb and substantive:
Than in the *perfum'd* chambers of the great. *2 Hen. IV. Act iii.*
Three April *perfumes* in three hot Junes burn'd. *Shaks. Son. 104.*
And in some *perfumes* there is more delight. *Ib. 130.*

But in the following passage we find the accent of the verb placed as it now is used:

The canker blooms have full as deep a dye
As the *perfum'd* tincture of the roses. *Shaks. Sonnet 54.*

And the substantive is so used by Milton:

— New gentle gales
Fanning their odoriferous wings, dispense
Native *perfumes*, and whisper whence they stole
Those balmy spoils. — *Par. Lost, iv. 158.*

This is only a *short* specimen of our author's list, which is curious and useful, and perhaps the first of the kind that has been attempted.

Though we may probably differ from this learned writer in some points which he has discussed in this treatise, yet we freely applaud his performance in general, as calculated to do eminent service to English literature, by exhibiting a greater variety of critical observations on the pronunciation of our language, than we have met with in any former publication.

Eleanora:

Eleanora: from the Sorrows of Werter. A Tale. 2 Vols. Small 8vo. 5s. sewed. Robinson.

THERE is no work more captivating than the *Sorrows of Werter*. Its warm animated language, the strong expressive feelings of a heart torn with anguish, and of resolution weakened by distress, allures with irresistible power; with a power which we fear has sometimes led the reader of a congenial soul to a similar fate. On these and many other accounts, it is poison to a mind diseased; and may contribute with the 'proud man's contumelies,' or the 'pangs of despised love,' to hurry a despairing wretch to the extreme verge. The volumes before us seem to be designed as an antidote to the poison; but, like other antidotes, may come too late: they are certainly not dangerous; and they possess a power of attraction by the same means, and in a degree little inferior, to the *Sorrows of Werter*.

The story is founded on a short sentence in the latter work: Werter, before his acquaintance with Charlotte, was attached to Julia; and her sister Leonora sips of the intoxicating draught, under the guise of friendship. Fatal delusion! but though so often fatal, the phantom continues to allure and to betray. The unfortunate Leonora carries the wound in her heart, and it rankles amidst the gaieties of a court, and the splendours of a midnight ball. Werter is supposed culpable in cherishing this fond delusion; but he leaves her without an explanation. He retires to the fatal spot, where he sees Charlotte, and finishes his love only with his life. The event is communicated to Leonora, and snaps the thread, already weakened by the continuance of a violent, but hopeless, passion.

This is a short outline of the novel, which is related with much address, and an intimate acquaintance with the human heart. It is an interesting story; and the Episode of Bertha and Conrade, and the little History of Claude and Isabella, are extremely beautiful. We think we perceive a moral, which we wish had been more pointedly insisted on. Men are often faulty in appearing particularly attentive, without designing to become lovers; and on the other hand women are often too credulous. There is an attractive power which frequently hurries us beyond ourselves: it is a momentary delirium, a temporary intoxication, which, though in itself a fault if pursued, in the more serious moments, would lead to a crime more dangerous than the mode of conduct so generally stigmatized as dishonourable. In the situation of Leonora, the attentions of Werter were defensible; and she ought to have reflected, that her passion began before the death of Julia. May this guard some fond female against a too easy belief!

As we can extract the following pleasing allegory, with little violence to the story, we shall insert it as a specimen.

‘How many happy hours have we passed in this bower—hours never to be recalled—with what winged speed ye flew!—and now every leaf spoke to my heart.—The disposition of the boughs, which hung neglected, or only caught up here and there by the tendrils of a vine which had made its way through the lattice—had something so mournful, so pathetically touching in their appearance, that I could not withstand the sensations they raised in me.—I was overpowered by the weight of my afflictions—why is it that sorrow takes such strong hold upon me? Is calamity to be my guide through life?—I am not naturally of a melancholy turn; there was a time when cheerfulness danced before me—Hope was on my right-hand and Contentment on my left. I gave myself up to their protection—we rushed giddily after our conductress.—Through what flowery paths she led us! whatever we saw was worthy of our attention, every trifle amused us. At the altar of Religion we bowed our heads, our hearts hailed her as our superior patroness—we offered gratefully our vows at her shrine. She received our sacrifices, and smiled on us with that benignity which can exalt the human heart to such a pitch of sublimity. My friend, we met with Love; he seduced Cheerfulness from us, and he supplied her place;—at first we scarcely perceived the change; but we had not wandered long, when the boy grew captious.—Hope trembled and turned pale. She saw, and warned me of my danger: Love struck at her, and she fled. Contentment vanished. I would have followed, but with artful, with flowery bands he detained me. How soft, how gentle, he was then to me;—but soon, what a tyrant did he become! What would I not have given to have broken my fetters!—yet now—that Despair has driven him from my heart—am I more at ease?—I am convinced we know not what is best for us, and our part is only to submit with resignation to the events which the Most High shall judge we are capable of supporting.’

MONTHLY CATALOGUE.

P O E T R Y.

The Disbanded Subaltern: an Epistle from the Camp at Lenham.
Second Edition. 1s. 6d. Flexney.

WE gave some account of this very pleasing performance in volume lvi. page 148.²⁵ It is now enlarged and improved.

Rational

Rational Amusements, being a Collection of Original Miscellanies,
8vo. 1s. 6d. Earle.

This is one of those milk and water productions of which little can be said, either good or bad: we meet with nothing strikingly defective, much less particularly beautiful. Being consequently very ill calculated to afford food for criticism, we shall dismiss it without farther notice.

The Paphiad; or, Kensington-Gardens. 4to. 1s. 6d. Harlowe.

The principal design of this poem is to praise the duchess of Devonshire, to whom it is dedicated. The author first introduces us to the aerial attendants of Venus, who are summoned to appear before their mistress at the Paphian court. The following description of the bower, the goddess, and those attendants will, we apprehend, please the reader, notwithstanding the construction of the verbs in some of the concluding lines is not strictly grammatical.

‘ In the sweet shade of Paphos’ fragrant wood,
A secret bower of cluster’d myrtles stood:
Across the dome two breathing woodbines twine;
The rose, the jessamine, their essence join
To feast the sense; here, springing ever new,
The modest lily, and the violet blew:
All Flora’s beauties grac’d the sacred grove,
Where gentle Venus held the court of Love.
‘ High on a throne, of beaten roses made,
The smiling queen her airy troops survey’d:
Close by her side the blooming Graces stood,
Her form with wonder, and with envy view’d;
Though fair each maid, her beauty, beaming far,
Flash’d like a planet o’er each meaner star.
A flowery wreath her golden ringlets grac’d,
The mystic cestus bound her taper waist;
Each charm, just shaded by the purple vest,
‘ Through the thin veil transparent stood confest;
And so contriv’d, that what might seem conceal’d,
Shone still the more luxuriantly reveal’d.
‘ Beneath a shade her iv’ry chariot stood;
With purest gold the burnish’d axle glow’d;
Loose, and unharnes’d, flew the milk-white doves,
Sport in the air, or wanton with the Loves.
‘ The little archer by his mother sat:
His guards attend in all the pomp of state;
Gay on the vines their golden quivers hung,
Untipt their arrows, and their bows unstrung.’

Venus informs her court, that since the time when Paris bestowed on her the golden apple, her votaries had considered her in a very improper light, as the tutelary divinity of lust, not of virtuous love: that, to vindicate her character, and convince them

them of the contrary, she was determined to depute a **LIVING** belle as her vicegerent *below*.

' She shall preside o'er every mortal scene,
And fix her standard as the Paphian queen :
Let her my graces, pleasures, smiles retain ;
The humble virtues too shall swell her train.
She must have rank ; be noble in her birth ;
(The world, we know, contemns untitled worth :)
She shall assuage this rage of lust *below* ;
Each, to be fair, must then be virtuous *too*.'

To execute this design she proposes an expedition to Kensington-gardens. She and her suite accordingly take their invisible stand under a large tree, and Venus describes the character of the British beauties as they pass in review before them. Some are censured, but the generality highly, and the duchess, superabundantly praised. Venus declares, that her charms, had she made her appearance on mount Ida, would have exceeded those of all the three contending goddesses united ; and that her virtues would have reclaimed Paris, and ' saved the fate of Troy.' The prize is accordingly bestowed on her, and the celestial powers summoned to ' attend the new-made deity,' of whom we are just afterwards told that

' immortality is not her own.'

The conclusion, indeed, of this poem is not equal to its beginning, which, though not always correct, is elegant and pleasingly fanciful. When the Graces and Loves assemble round the duchess, the image, instead of being beautiful, is truly ludicrous.

' None want a place—for each a beauty found ;
Fearless they circle, and adhere around.
A smile in rapture plays about her face,
Whilst to her bosom steals a tempting grace :
She gathers numbers as she moves along,
And in herself becomes a moving throng.
(All this unseen by every mortal eye,
For Paphian acts are all a *mystery*.)'

The following vindication of the duchess against the ' toothless prudes,' who are supposed to have arraigned her conduct, stands in the same predicament.

' Know then, ye sputtering, spiteful, cattish race,
That envy ever brings its own disgrace :
If from her height she stoop'd in freedom's cause,
Her patriot zeal deserv'd a world's applause ;
Nor meanly dare her character to scan :
Know—Liberty she lov'd—not Carlo Chan.'

The introduction of the burlesque title Carlo Chan, turns to jest the defence that seems to have been very seriously intended.

Picturesque Poetry. Consisting of Poems, Odes, and Elegies, on various Subjects. By the rev. J. Teasdale. 8vo. 2s. 6d. Robinson.

These poems are chiefly descriptive. The images, though seldom new, are delineated in a pleasing manner; and the reflections, though sometimes trite, are in general just, and well applied. A performance entitled *DAY*, consisting of three parts, *MORNING*, *NOON*, and *EVENING*, pleases us as well as any in the collection, of which the concluding section may serve as a specimen. There is, however, one impropriety in it; the describing flowers as expanding, and erecting themselves at the approach of night, when the reverse is a well-known fact.

‘ Now, when ev’ning’s sober ray
Gradual marks the parting day;
And when long and length’ning shades
Croud the landscape, as it fades:
Let the Muse, with steady eye
Catch the objects, as they fly;
Objects, yet so fair and bright,
Hast’ning to impervious night!

‘ As the sun, that smiles invest,
Slopes to the remotest west,
Living streaks the skies enfold,
Streaming purple, fring’d with gold;
Silver, and æthereal blue,
Mildly beaming to the view.

‘ Now again the eddying breeze
Gently waves the leafy trees,
Stealing fragrance, as it goes,
From each op’ning bud that blows;
And imparting pillag’d sweets
To each travelling cloud it meets.

‘ Low its cadence, smooth its tides,
Soft the murm’ring riv’let glides,
Winding, with its limping flood,
By the skirts of yonder wood;
Where the sylvan songsters meet,
Chirping, chaunting vespers sweet;
And, in many an untaught lay,
Chorus’ing from spray to spray.

‘ Now the flow’rs, that sweets exhale,
Wide expanding to the gale,
Rise erect, in rival rows,
And their varying tints disclose.

‘ All the blossom’d furze is gay,
Where the wanton kidlings play;

And in yonder peopled mead,
Hark! the shepherd tunes his reed;
While the village troops advance,
And begin their ev'ning dance.

• Let us join the mirthful throng,
Skimming now so light along;
Till the night, on sooty wings,
Groupes of thick-wrought shadows brings,
And the vap'ry legions, all,
Take their stations, at her call.'

Johnson's Laurel, or Contest of the Poets. 4to. 1s. Hooper.

• Johnson no more! each bard attunes his lays,
To grieve his exit, and to sing his praise.
All writers write, and some who scarce can read;
To poems poems, lives to lives succeed,
The theme alike, yet diff'rent is their aim;
As some for pudding, others write for fame.'

We allow this passage to be a little hyperbolical, but have found to our sorrow too much truth in it. The panegyrists of Dr. Johnson have been exceedingly numerous;—peace to his manes! we trust their doleful elegies will never wound his ears, nor that of posterity. Whether pudding or fame was held in view, of the generality we speak, the objects have surely been equally unattainable.

The present author informs us that,

• All bards GREAT Johnson's wreath (the laurel) claim,
and they accordingly repair to Parnassus to assert their respective rights. Surely, considered merely as a poet, Johnson's merit is not of so super-eminent a nature as to entitle him to this high compliment.

• First Pratt began, in accents meek and mild,
Soft as the whispers of a *pukeing* child!

As *pukeing* gives no idea of meekness or mildness, we would substitute *puling* for it, which, signifying to whimper in a gentle manner, is more analogous to some of Mr. Pratt's writings. PUKEING conveys an indelicate idea, ungenial to his style and sentiment.

• Next Whitehead came, his worth—a pinch of snuff,
But, for a laureat, he was well enough.'

This is too severe on a very decent author; for to write birthday odes with success, is evidently no easy task. We no less disapprove of the following character.

• And Mason now, whose numbers nice by art,
Play in the ear, but never reach the heart.

Tho' similies he crams in ev'ry line,
And metaphors in ev'ry couplet shine,

Still in his verse there's something of divine.

}
}

Though

Though some of Mr. Mason's poems are too highly ornamented, whoever has read his *Elfrida* and *Caractacus* must have felt that his numbers will reach the heart. He should not have been represented as a candidate for Johnson's laurel, whose own is of so superior a verdure.

The Pious Incendiaries: or, Fanaticism Displayed, a Poem. By a Lady. 4to. 5s. Hooper.

We doubt not of the good intentions of the fair author, in this performance, and cannot but approve the diffidence she expresses, and seems to feel in offering it to the public. The poem is written in the style and manner of *Hudibras*. A well known, we may add, a too well known character, is the principal object of the satire it contains. To imitate *Hudibras* is an arduous undertaking; and if the public should decide that this lady has not succeeded in her attempt, she may justly console herself with the reflection, that she has only failed in an enterprize where few would have come off with honour.—*Magnis excidit ausis!*

The Adventures of Telemachus, the Son of Ulysses. In English Verse. 8vo. 3s. 6d. sewed. Becket.

The encomiums bestowed on the French *Telemachus* are in general just: towards the conclusion our author observes that,

‘Notwithstanding the indisputable merit of Mons. Fénélon’s performance in the original (to which the numerous translations in our own tongue are sufficient vouchers) a poetical version seems still wanting, to accommodate the taste of an English reader with one of its usual gratifications in an Epic Poem, which title justly belongs to these volumes, though devoid of an ornament not susceptible of dignity in the French language.’

We will allow that French verse is ill-adapted to an epic composition; and that in many essential points, verse excepted, *Telemachus* is entitled to that appellation; yet still we cannot see the utility of its being versified in our language. The success of numerous prose-translators vouch for the propriety of that method. The original, even when literally rendered, strikes naturally into our language in periods easy and harmonious. What more have we to expect? The time of an able writer would surely be mispent, in endeavouring to improve by rhyme what appears to the utmost advantage in flowing prose; and the labours of an inferior one would undoubtedly be excelled by the most literal version. The style of the present author in his advertisement is, though sometimes a little inclining to the bombast, easy and spirited; had he attempted the original in that manner, we do not think he would have proved unsuccessful; but his poetry is flat, diffuse, and sometimes ridiculous. In a storm, raised by Neptune to sink *Telemachus’s* vessel, he gives the following account of Mentor’s behaviour.

L 2

‘He

' He takes an axe, and cuts the breaking mast,
 Which by it's weight the ship had sidelong cast.
 Then, 'mid the billowy war, on it alights,
 And me, by name, to follow him invites.
 Like a tall tree that furious blasts contend,
 Deep-rooted as it grows, in vain to rend,
 Not the fierce north wind in th' attack prevails,
 The leaves but tremble as with whispering gales:
 So Mentor valiant, firm, serene, and gay,
 Appear'd the boisterous storm and deep to sway.
 I follow'd my encourager, and who,
 By him invited, had not follow'd too?
 The floating mast along the waves we steer'd,
 And to it's surface as a seat adher'd.
 Without thus resting, had we cleav'd the tide,
 Our strength within us must have quickly died.
 But oft the storm turn'd this huge timber round,
 And for an interval we both were drown'd.
 We drank the briny surge, till *backward sent*,
 From nostrils, mouth, and ears, it gain'd a vent.'

An unsuccessful attempt of the same kind was made by a Mr. Bagnal, in the year 1756. From the title we were led to expect an entire translation of *Telemachus*: this performance however only consists of the first six books, and here we suppose the undertaking will end.

Poems on several Occasions. By Ann Yearley, a Milk-woman of Bristol. 4to. 6s. Cadell.

These poems are ushered into the world by a prefatory letter from Miss Hannah More to Mrs. Montague, giving some account of this self-instructed votary of the Muses. It resembles the well-drawn relation of Stephen Duck, written by Mr. Spence, and prefixed to his poems. A parallel might indeed be drawn between him and the present writer, but not much to the advantage of the former. Stephen was merely a rhym-er: the protection he obtained proceeded from the peculiarity of a thresher's writing verses, not on account of the verses themselves. As Pope says of straw and grubs in amber,

' We know these things are neither rich nor rare,
 But wonder how the devil they came there.'

The poems before us are entitled to a superior degree of praise; there are evident traces to be found in them of a strong and fervid imagination, as the following passage will sufficiently testify.

— ' My soul is out of tune,
 No harmony reigns here, 'tis discord all.
 Be dumb, sweet choristers, I heed you not;
 Then why thus swell your liquid throats, to cheer
 A wretch undone, for ever lost to joy,
 And mark'd for ruin? Seek yon leafy grove,
 Indulgent bliss there waits you; shun this spot

Dear,

Drear, joyless, vacant, as my wasted soul,
 Disrob'd of all her blifs: here heave, my heart,
 Here sigh thy woes away; unheard the groan,
 Unseen the falling tear; in this lone wild
 No busy fool invades thy hoarded griefs,
 And smiles in ignorance at what he feels not.
 Yet, yet indulge not, list'ning winds may catch
 Coherent sighs, and waft them far away,
 Where levity holds high the senseless roar
 Of laughter, and pale woe, abash'd, retires.
 Or, should my woes be to the winds diffus'd,
 No longer mine, once past the quiv'ring lip;
 Like flying atoms in the sightless air,
 Some might descend on the gay, grinning herd;
 But few, how few, would reach the feeling mind!

Officious Truth! unwelcome guest to most,
 Yet I will own thee, and bid Hope good night,
 Fond, soothing flatterer! Nineteen years are past,
 Since first I listen'd to her pleasing lore;
 Ah, me! how bright she painted future scenes,
 And sweetly spoke of blessings yet unborn!
 Now, fond Deceiver, where's the promis'd good?
 But, Oh! thou'rt lovely, and I'll ne'er accuse
 Or hate thee, tho' we never meet again.

Correctness and precision cannot be expected from 'one who does not know a single rule of grammar, and who has never even seen a dictionary;' but we can assure the reader many passages, in no respect inferior to the preceding, might be selected. We will not anticipate his curiosity any farther, but recommend to him the book itself. He will receive the double satisfaction of being amused by its perusal, and contributing to the relief of depressed genius. A large list of subscribers is annexed; which does honour to the author's protectress, by whose means, we apprehend, so many respectable names were procured for promoting her benevolent intention.

More Lyric Odes to the Royal Academicians. By a distant Relation to the Poet of Thebes, and Laureate to the Academy. 4to. 1s. Hookham.

This is a very successful imitator of the same humorous, ingenious gentleman, who has twice before 'had a stroke' at the Royal Academicians. It is as impossible to prevent laughing at his oddity, as being offended at his grossness: nothing but the brilliancy of his genius could bear him through the abuse he so liberally bestows on the late exhibitions.

'The want of ev'ry lib'ral grace
 Hath mark'd you an unpolish'd race,
 Disgrace to the art, a vulgar crew—
 Artist! Heav'ns, that a name so fair
 Should be synonymous to bear!

Ye may be gentlemen and painters too.'

To sir Joshua Reynolds, as usual, he is by turns ironical and civil; to Mr. West not very complaisant. Speaking of the want of distinction in the public, he says with infinite drollery,

- ‘ For me, tho’ blest with Phoebus’ lyre,
And born on Fancy’s strongest wing—
No steaks of mine would see the fire,
Did I of gods and heroes sing.
Could I, like Homer, chant Achilles’ feats,
I might, like Homer, chant them in the streets.
- ‘ ’Tis buying fame by far too dear,
If when one’s gut with hunger twitches,
We see no crust, nor garlic near,
Nor feel one stiver in one’s breeches.
- ‘ While quacks in easy chairs go rocking,
And with your lords get sav’ry dinners;
Merit must coax his worsted stocking,
And crouch to publicans and sinners.’

His ninth ode is less personal than the rest. After having declared that the works are rather the objects of his satire than the men, he proceeds,

- ‘ My cousin Pindar’s strains, as well as mine,
Were heard by those who would not think them fine;
But with obstrep’rous envy strove to drown:
To chattering jays the bard compar’d their cries,
While he, like Jove’s own eagle, pierc’d the skies,
And on their efforts look’d contemptuous down.
- ‘ This was a pretty modest simile!
Another ye shall have as good from me,
Whom ye would fain see like the lion sick:
O! had I not this pow’r to hurt,
By heav’n I’d stake my only shirt,
There’s not an ass among you but would kick!’

The fifth and sixth lines are certainly poetical and sublime.

We cannot help expressing a wish that this gentleman would chuse an object of imitation where his wit and genius may shine, undebased with vulgarity and personal abuse.

Lyric Odes, for the Year 1785: by Peter Pindar, Esq. a distant Relation of the Poet of Thebes, and Laureat to the Royal Academy. 4to. 2s. 6d. Kearsley.

Two publications, with titles nearly similar, might lead us to suspect the authenticity of one or the other; but we have reason to suppose that both are the production of the facetious gentleman whose genius and vivacity we have often commended. It is now time, however, to employ the rein, rather than the spur; to hint that, though spirited satire is sometimes amusing, yet, when it degenerates into licentiousness, it loses the charm, and disgusts the reader more than it has ever pleased him. A little wholesome chastisement may be necessary when we observe faults;

faults; but when the lash is so often repeated, and so severely laid on, we are apt to suspect a deeper cause for it than professional errors.

As we hope this is the last time we shall review any odes on this subject, we will extract a part of one before us, as a specimen of his manner. It is an Ode which he properly addresses to himself.

' A thousand frogs upon a summer's day,
Were sporting 'midst the sunny ray,
In a large pool, reflecting every face;—
They show'd their gold-lac'd cloaths with pride,
In harmless sallies, frequent vied,
And gambol'd through the water with a grace.

' It happen'd that a band of boys,
Observant of their harmless joys,
Thoughtless, resolv'd to spoil their happy sport;
One frenzy seiz'd both great and small,
On the poor frogs the rogues began to fall,
Meaning to splash them, not to do them hurt.

' As Milton quaintly sings, "the stones 'gan pour,"
Indeed, an Otaheite show'r!
The consequence was dreadful, let me tell ye;
One's eye was beat out of his head,—
This limp'd away, that lay for dead,—
Here mourn'd a broken back, and there a belly.

' Amongst the smitten it was found
Their beauteous queen receiv'd a wound;
The blow gave ev'ry heart a sigh,
And drew a tear from ev'ry eye:—
At length king Croak got up, and thus begun—
"My lads, you think this very pretty fun!
"Your pebbles round us fly as thick as hops,—
Have warmly complimented all our chops;—
To you, I guess that these are pleasant stones!
And so they might be to us frogs,
You damn'd, young, good-for-nothing dogs!
But that they are so hard,—they break our bones."

' Peter! thou mark'st the meaning of this fable—
So put thy Pegasus into the stable;
Nor wanton thus, with cruel pride,
Mad, Jehu-like, o'er harmless people ride.'

If the author wants farther advice on this subject we recommend the following.

' Build not, alas! your popularity
On that beast's back y'clip'd Vulgarity;
A beast, that many a bobby takes a pride in,—
A beast beneath the noble Peter's riding.'

P O L I T I C A L.

A summary Explanation of the Principle of Mr. Pitt's intended Bill for amending the Representation of the People in Parliament. By the Rev. Christopher Wyvill. 8vo. 1s. Stockdale.

The reform of parliament, in former periods, has been often the engine of opposition; and when the principal object has been obtained, this subordinate one has been eluded in various ways. In modern times, the manœuvres of lord North and Mr. Fox, on this subject, are within every one's remembrance: Mr. Pitt's plan is still more recent. We ought not to suspect his sincerity; but, when the nation is oppressed with numerous taxes, it surely was no *additional recommendation* of the plan *twice negatived* within a few years, that it was to be effected at the expence of a million of money; and that this sum was to be expended in what many thought a visionary innovation. Indeed the present state of the dispute is so questionable, that we shall not enlarge on it. Our author explains, but neglects to defend it. Perhaps he thinks this has been already done with success: we think otherwise, and the event is not to be decided by single combat.

Thoughts on Taxation, and a New System of Funding. Small 8vo. 6d. Kearsley.

This author modestly suggests his thoughts on the means of supplying government with pecuniary resources in any future exigency. He proposes that people should be obliged to contribute towards the public service, in proportion to what they enjoy of the national stock. With regard to real property, he observes, that in consequence of the established mode of assessing land, every land-holder esteems his estate more or less valuable according to the rate he pays per pound, and therefore they who are under-rated, would have cause to complain of an *equal tax under four shillings*. But supposing government required a tax above four shillings, the author thinks that it might with great propriety be equally assessed; and he proposes that this should be levied upon the receipt for the tenant's net rent. He would likewise tax money on mortgage, but would have the borrower relieved, so that having paid the tax for the land, he should have a right to demand a return of so much in the pound from the mortgagee. A tax of this kind, at the rate of six pence in the pound, he is of opinion, might produce great advantages even to the landed property.

A Political Enquiry into the Consequences of inclosing Waste Lands, and the causes of the high Price of Butchers Meat. 8vo. 2s. 6d. L. Davis.

This Enquiry was first suggested by Mr. Lamport's 'Remarks on Agriculture,' which we reviewed in the 57th volume, page 436. A great portion of that little work was employed in

in recommending inclosures, and this task he seemed to have executed with success. His facts were in general well established; for many of them had frequently occurred to us. That which seemed most decisive, and we knew it to be true, was that a well grown animal, which had been well fed in its youth, and exposed to few hardships, was fattened sooner and at a less expence than a deformed ill-shaped one, fed on a common. Our present author allows the fact; but observes that, in many places, the cattle fed on moors are little exposed to hardships, and generally folded in the winter. Indeed he allows that Mr. Lamport's Observations are more just in a limited, than in a general view; that they seem to have been suggested by experience, acquired in no very extensive field.

The reasoning contained in the 'Remarks' is examined with great strictness; and some loose assertions and fallacious arguments are justly reprehended. The author opposes inclosures by very different means, by arguments, by computation, and experiment. He endeavours to show, that the high price of butcher's meat is owing to the expences in breeding cattle; and these are ultimately to be referred to the contraction of commons, and the diminution of common-right. Indeed many of these arguments occurred to us in reading Mr. Lamport's work; but some positive assertions, which we could not contradict, and plausible arguments, which our own experience had not opposed, led us unwilling captives to his opinion.

In other respects, there is much tautology in this pamphlet, and a little unfairness in some of the representations; but the principal arguments are enforced with ability, and conducted with candour.

We shall select a short specimen, and recommend the whole to the representatives and guardians of the landed property of the kingdom.

'But methinks I hear gentlemen say, you may make as many calculations and estimates as you please, but they can never convince us, that if by cultivation we make the ground that produced grass of only three inches length before it was cultivated, to produce grass of six or nine inches in length, of equal thickness and good quality, that such cultivation is a detriment to the nation, for certainly the more the ground is made to produce of any valuable commodity, the more benefit to the nation. I answer; this, being a general principle, so obvious and certain a truth, has greatly misled gentlemen, who talk or think on the subject, because they apply this general principle to all cases without exception; and I beg leave further to observe, that though it is devoutly to be wished, that all the commons in England would produce twice the herbage they now do; yet even gold, as I have before observed, may be bought too dear. And therefore I cannot think it adviseable for the sake of obtaining this good, to bring on an evil, which I apprehend more than adequate to the advantage gained. And if,

as I apprehend, I have already demonstrated, that the enclosing and improving all the waste lands, will tend to double the price of butchers meat; it will be an evil for which the increased produce of the ground cannot compensate.

‘ But the reader may say, it is an inexplicable paradox to assert, that the more provender is produced for rearing and fattening of cattle, the dearer they will be.—Yet, respecting the present argument, I will maintain it to be a paradox far from being inexplicable. I have already observed, it is not the plenty or scarcity which makes an article dear for any long continuance of time, because the price depends on the necessary charges and expences in the production of it.—If a beggar comes to me for relief from hunger, and I give him half of a quartern loaf for nothing, no person will pretend to assert, that if he had bought a whole loaf at the baker’s, and given seven-pence half-penny for it, that because he would, in that case, have had a greater plenty, that therefore it was cheaper to him than my half loaf was. And this is very nearly the case with regard to the cattle now fed on commons; the little they get is not paid for, and therefore the owners can afford to sell them cheaper than if they paid for their food either by the way of rent of land, or by any other means.

‘ If what I have here stated be true, what becomes of Mr. Lamport’s plan of cheapness of provisions by cultivating waste land?’

D I V I N I T Y.

Commentaries and Essays, published by the Society for promoting the Knowledge of the Scriptures. No. II. To be continued occasionally. 8vo. 1s. Johnson.

The first article in this Number consists of Critical Notes on the first Nineteen Verses of the First Chapter of Genesis.

Some of the explications of the text are new; particularly the interpretation of the word *אור*, which is usually translated *light*, in the third verse. This light or *flame*, our author deduces from numberless volcanos, which he supposes to have been generated by the great mass of phlogistic or inflammable matter, then existing in the earth; but now dispersed in the bodies of animals and vegetables, and in the atmosphere. ‘ God divided the light from the darkness:’ that is, according to this writer, ‘ the volcanic eruptions broke out at different successive periods, betwixt which darkness prevailed.

Art. II. is a Paraphrase and Notes on Rom. v. 8—19. It has been imagined by many eminent divines, that mortality became the lot of all mankind, in consequence, not of personal, but of Adam’s transgression. This opinion, our author thinks, appears to be a relic of the doctrine of original sin. The part of Scripture which is thought to be its principal support, is Rom. v. 12—19. He therefore examines this passage, together with what precedes and follows it. His general idea
on

on this subject may be collected from the following note: 'Christ Jesus was the first person, whose perfect obedience was rewarded with revival from the dead, and exaltation; the Almighty at the same time declared, that all men should be revived and made happy hereafter, upon condition of their following his steps. Independently of these terms, no one was ever benefited by our Lord, or saved by his righteousness alone. On the other hand, Adam, being the first transgressor, was punished with mortality, a doom denounced against all of his posterity, who were so weak as to follow his example, and become disobedient like him. Had they preserved their innocence, they would not have been obnoxious to mortality, though descended from him.'

Art. III. On the Apostolical Benediction. 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, according to the interpretation maintained in this tract, is the same thing as to say, may God give you all the blessings of the gospel. By the Holy Spirit, of which the apostle wishes the Corinthians to be partakers, he means those extraordinary divine gifts and powers, which were at that period ordinarily dispensed to believers.— 'If this interpretation be rightly founded, it follows, says the author, that the latter part of it cannot now be used at the conclusion of public worship, in the sense in which it was uttered by the apostle, as wishing all present may be made partakers of miraculous gifts and powers. But no such exceptions can be made to that valedictory form commonly used by the same apostle, namely, 'the grace of our Lord Jesus Christ be with us all.' Rom. xvi. 24.

In some concluding observations, the author assigns his reasons for omitting, in his preceding collection of texts relating to the Holy Spirit, the famous passage of 1 John, v. 7.—Among the criticisms of other writers, he mentions with particular applause some remarks on this subject, in a late excellent edition of the New Testament, by Dr. Griesback, professor of divinity at Jena, in Saxony, in two volumes, 1777.

From these few specimens we may venture to predict that, if this publication is continued, it will form a valuable collection of comments and observations on the Scriptures.

Concio ad Clerum Provinciæ Cantuariensis in Æde Paulina xiv. Kal. Junias MDCCLXXXIV. Habita a Gulielmo Barford, S. T. P. 4to. 1s. T. Payne and Son.

The learned author explains and illustrates this admonition of the apostles, Col. iv. 5. 'Walk in wisdom towards them that are without, redeeming the time;' and he very charitably and judiciously inculcates a spirit of benevolence and moderation towards those who are not included within the pale of the church, or, which is supposed to be the same thing, within the pale of orthodoxy: 'Maxima, ut Deo nostrisque conscientiis, ita iis, qui ei æquæ sunt, debetur reverentia.'

A Sermon preached before the Lords Spiritual and Temporal, on Monday, January 31, 1785. By Christopher Lord Bishop of Bristol. 4to. 1s. Rivington.

His lordship takes his text from Daniel iv. 17. 'The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.' His observations on a superintending providence, and the anarchy and confusion attending the grand rebellion, are animated and judicious, and expressed with uncommon energy, perspicuity, and elegance.

A Letter from the Author of an Elucidation of the Unity of God, to his Grace John Lord Archbishop of Canterbury. 8vo. 1s. Baldwin.

This writer earnestly pleads for a reformation in our forms of public worship, agreeable to the doctrine of those who style themselves Unitarians. His mode of address to the archbishop is calm, modest, and respectful.

Rest for the Weary. A Sermon preached on the Death of William Binns, Esq. By the Rev. Erasmus Middleton. 8vo. 6d. Hogg.

A funeral sermon on these words of Job, 'There the wicked cease from troubling; and there the weary be at rest.' The same author is the compiler of the *Biographia Evangelica*, in four volumes, octavo.

A New Year's Counsel; or, the Fashion of the World passeth away. Being the Substance of a Sermon preached January 2, 1785. By the Rev. John Cottingham. 8vo. 6d. Cass.

A plain, practical sermon on these words of St. Paul: 'The fashion of this world passeth away.' 1 Cor. vii. 31.

M E D I C A L.

Observations on the Properties and Effects of Coffee. By Benjamin Moseley, M. D. 8vo. 1s. 6d. Stockdale.

When we were young in the study of medicine, we read with much astonishment, in Alpinus, the virtues of Bon. It did wonders; no disease could withstand its force, or venture to attack the person properly prepared with this miraculous amulet. At last, with some labour, we found that it was only another name for coffee; but, though Alpinus was sanguine in his expectations, he scarcely yields to Dr. Moseley, in his exaggerated recommendations. In fact, coffee is sometimes useful, but frequently hurtful, and to many constitutions highly pernicious. The acid taste on mixing it with wine is very peculiar; and, when compared with the general affinity between astringency and acidity, might almost lead us to conclude that one principle did not essentially differ from the other. Coffee is not a corrector of opium, or of its pernicious qualities; it only counteracts its soporific powers. We mention this, to guard against the errors, which the indiscriminate observations

of our author and some others, might probably occasion. From the extravagance of Dr. Moseley's commendations, we almost suspect him of an ironical sneer. He would not else attempt to establish its power in clearing the mind's eye, or to support the following fancy of a poet.

'Coffee which makes the politician wise,
And see thro' all things, with his half-shut eyes.'

A Treatise on the Properties and Effects of Coffee. By Benjamin Moseley, M. D. Second Edition. 8vo. 2s. 6d. Stockdale.

When our account of the first edition was ready for the press, the second appeared, which is in many respects improved. The authorities are added, as well as an entertaining relation of the different fate which coffee first experienced at Mecca, before its use was established: the question was not, whether it was wholesome; but whether it was warranted by the Alcoran? Several political remarks are also added, which tend to encourage the cultivation of the vegetable; but the account, which we have received, differs from that of our author on this subject: we have been informed that it not only will not grow in a poor soil, but that it soon impoverishes one that is rich. This subject deserves farther examination.

In other respects, this edition does not materially differ from the former. The praises of coffee are still raised greatly beyond their proper bounds; and though some unintelligible passages are now explained, we still think that much remains to be done. The advantages and injuries from coffee are yet uncertain, since its effects on the human body have not been ascertained with precision: at least they have not been related without either warm panegyrics, or the most pointed disapprobation. If we examine it by analogy, we cannot help considering its powers as suspicious, or more likely to injure than assist the stomach in its different functions; but analogy we know to be sometimes a fallacious guide, and we wish rather to trust careful observation and actual experience.

An Essay on the Retroversion of the Uterus; illustrated with Cases and Observations. By William Cockell, M. D. 4to. 1s. 6d. Law.

We do not perceive any considerable novelty in this work: nearly the same method has been recommended by different lecturers, and very lately by Dr. Hamilton of Edinburgh, in his outlines of midwifery. But the author seems to be a man of candour and benevolence; nor will his attempt be useless, if it only diffuses the knowledge of a mode of practice, often successful in a very dangerous complaint. For obvious reasons we cannot enlarge on it in this place.

Practice of Medicine made easy. By J. Fisher, M. D. 12mo. 2s.

Here is much good matter in a bad form, like a good story 'marred in telling it.' The directions are heaped together without order, or without explaining in what circumstances each

each medicine is preferable; so that, though the remedies are often valuable, the unexperienced practitioner may fail in his intention, or do much mischief. Besides the objection we have often hinted at, that it is more difficult to know diseases than to cure them, acquires, with respect to this little book, additional force, for the descriptions of diseases are very often imperfect. Yet if patients will be their own physicians, they will find at least as much useful matter, in a cheaper form, and smaller compass, than in some more laboured systems. We shall give a short specimen, relating to the albugo, or specks on the eye: perhaps the reader, like ourselves, may be displeased at the constant recurrence of that pronoun, dear to every author, who is himself 'the hero of each little tale,' but he will find it so frequently, that we could not easily select any part without it.

'Cure. Amongst the many methods by which I have attempted to cure this disease, I have found the following to be the most generally successful. First I reduce the inflammation with which it is generally attended by bleeding from the arm, applying four or five leeches to each temple, a blistering plaster between the shoulders, and by giving an ounce and a half of Glauber's salts dissolved in water. After a proper repetition of one or more of these practices, according to the effects, when I perceive the inflammation to be abated, I then order Sir Hans Sloan's ointment to be applied to the eye with a pencil or the point of a finger, twice or thrice a day. If it gives great pain and raises an unusual degree of inflammation again, by continuance, I omit the ointment for a few days till I have once more reduced the inflammation as before, and then I order the ointment to be applied again.'

A History of the Practice of Trepanning the Skull, and the After-Treatment; with Observations upon a new Method of Cure, illustrated by a Case. By Robert Mynors, Surgeon. Small 8vo. 2s. 6d. Robinson.

We have already had occasion to hint at the method here recommended, and to express our approbation of it. The design is to unite the parts of the scalp, raised in order to remove the fractured and elevate the depressed portions of the skull, by the simple adhesive inflammation; and, in the case before us, the success was complete. It was communicated to the editors of the London Medical Journal, by Mr. Jones; but was abridged in that publication; and, as the authors allege, the sense was, by that means, misrepresented. In a subsequent Number, the improvement was attributed to Mr. Wilmer of Coventry.

These circumstances have induced Mr. Mynors to publish a pretty extensive history of the usual methods; and among these, that of Mr. Wilmer is included. The case at large then follows, as we have been informed; in a corrected and improved state; and the whole is concluded with some remarks on the utility of extending this mode of union to other operations.—On this subject we need not repeat our opinion; nor can we,

with propriety, accuse or defend the editors of the Medical Journal. The History appears to us accurate, the observations ingenious and just. In the case, recorded by Mr. Wilmer, it seems probable, that he might have intended to unite the flaps of the scalp by the first intention: he certainly preserved them; but it is equally certain, that the cicatrix was only formed after the usual suppurations. We ought to add, that he does not mention any intention of this kind. He probably could not have succeeded, if it was really his design, on account of the previous inflammation on the dura mater; and we strongly suspect that Mr. Mynors' method will, for the same reason, be chiefly useful, when the operation is performed very soon after the accident.

Chiropodologia, or a Scientific Enquiry into the Causes of Corns, Warts, &c. By D. Low, Chiropodist. 8vo. 3s. sewed. Hookham.

We do not think Mr. Low, chiropodist, very happy in his physiological labours; but his practice is *really* 'founded on the most approved doctrines of the first medical and chirurgical authors:' and, though his Enquiry contains little new, we have no doubt but that his manual dexterity is very conspicuous. The nature of these trifling but painful excrescences is but little understood: we have however seen some nearer approaches to a rational system, than this before us.

M I S C E L L A N E O U S.

A Letter to the Rev. Mr. T. Warton, on his late Edition of Milton's Juvenile Poems. 8vo. 1s. Bathurst.

The author addresses Mr. Warton in the following manner, 'Sir, your publication of Milton's Juvenile Poems hath very lately fallen into my hands. On casting an eye over it, I found many things in it to praise, and some that deserved no small censure. I immediately conceived an idea of putting a few of the latter together, and sending them to you by the post; such of them, I mean, as I thought most worthy of your notice, in the case of a second edition.

'I have since changed my intention, and determined to give them to the public, for reasons which will appear in the sequel.'

We ought not to dispute the motives which any man publicly assigns for his conduct; but may be allowed to suspect, that another motive, very different from the ostensible ones, had a share in the decision. There may have been some hope, however ill-founded, that the public would treat a Letter of this kind with more lenity than the person to whom it is addressed. Did the critic never fail in endeavouring to recommend himself to an author, by abusing his works, in a *Letter sent by the Post*? and may not that miscarriage have occasioned this public address to the laureat?

The

The author ranges the subjects of his reprehensions under three heads. First, Mistakes. Secondly, Redundancies. Thirdly, Errors arising from Spleen, Party-spirit, or Prejudice.

The mistakes are indeed very inconsiderable, and the redundancies are so pleasing, that by way of penance we would enjoin a repetition of the fault. The most prominent feature of party-spirit, which the Letter-writer chastises, is a slight commendation of bishop Parker, viz. 'that he was a popular writer, certainly a man of learning, and afterwards a bishop.' Of this extraordinary praise, the first and last parts are allowed facts, and the critic has not advanced a single circumstance to invalidate the second. The author seems to be angry that Parker was once mentioned without an anathema.

On the whole, this Letter is a very trifling one, and rather shows a carping discontented spirit, than a wish to reform error or to supply defects.

A Letter to the Author of Thoughts on Executive Justice. Small 8vo. 1s. Debrett.

In this Letter, the ingenious and benevolent author examines the 'Thoughts on Executive Justice' with some attention. His chief argument arises from the facts, that in those countries where the punishment has been certain and severe, crimes have been more sanguinary; on this principle, that where no more cruel punishment than death can be inflicted for very disproportioned crimes, the culprit will endeavour to secure his detection, for the robbery, by the death of the person whom he has plundered. At the same time he contends that, at the end of the war, in 1762, crimes were more numerous, and of a deeper die, than at present. These are circumstances which deserve attention; but we apprehend, that the situation of the present criminals will not allow us to extend the analogy of other times, and different situations. Robbery is now a system in which proficients are gradually instructed, from picking pockets to robbing on the highway; from petty pilfering in a shop to housebreaking and its violent consequences. It ought to be considered, whether such dangerous combinations should not be broken by violence, since the common methods have failed; and, in many respects, the arguments of the author of the 'Thoughts' seem yet to have been unassailed.

Lucubrations by a Lady. 12mo. 1s. 6d. Johnson.

This is the production of a serious and contemplative young woman, who appears to have spent her leisure hours very laudably, in improving her mind, and cultivating the virtues of the heart. It consists of thirteen Lucubrations, or short essays, on the following subjects: Poverty, Nature, Knowledge, Laws, Society, a Future State, Virtue, Religion, the Passions, the Miseries of Mankind, Fame, and the Being and Perfections of God.

The writer is the daughter of Dr. Harwood.

